Blount (Sir Henry)

A

# Voyage into the LEVANT,

*BEING*

A brief Relation of a Journey lately performed from *England* by the way of

# VENICE,

INTO

*Dalmatia*, *Sclavonia*, *Bosna*, *Hungary*, *Macedonia*, *Thessaly*, *Thrace*, *Rhodes*, and *Egypt*,

UNTO

# GRAN-CAIRO;

With particular Observations concerning the modern Condition of the

TURKS,

And other People under that Empire.

By Sr. *Henry Blunt* Knight.

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# A VOYAGE INTO THE *LEVANT.*

INtellectuall Complexions have no desire so strong as that of *knowledge*; nor is any knowledge unto man, so certain and pertinent, as that of human affairs: This *experience* advances best, in observing of people, whose *institutions* much differ from ours; for customs conformable to our own, or to such wherewith we are already acquainted, do but repeat our old observations with little acquist of new. So my former time spent in viewing *Italy*, *France*, and some little of *Spain*, being countrys of Christian institution did but represent in a several dress, the effect of what I knew before.

Then seeing the Customs of men are much swayed by their natural dispositions, which are originally inspired and composed by the Climate, whose aire and influence they receive, it seems natural, that to our

*North-west* parts of the World, no people ſhould be more averſe, and ſtrange of behaviour, than thoſe of the *South-East*: Moreover, thoſe parts being now poſſeſſed by the *Turks*, who are the only modern people great in action, and whoſe Empire hath ſo ſuddenly invaded the world, and fixt it ſelf ſuch firm foundations, as no other ever did; I was of opinion, that he who would behold theſe times in their greateſt glory, could not find a better *Scene*, than *Turky*: theſe conſiderations ſent me thither; where my general purpoſe gave me four particular cares: Firſt, to obſerve the Religion, Manners, and Policy of the *Turks*, not perfectly, (which were a task for an inhabitant rather, than a paſſenger,) but ſo far forth, as might ſatisfie this ſcruple, (to wit) whether to an unpartial conceit, the *Turkiſh* way appear abſolutely barbarous, as we are given to underſtand, or rather another kind of civility, different from ours, but no leſs pretending. Secondly, in ſome meaſure to acquaint my ſelf with thoſe other Sects which live under the *Turks*, as *Greeks*, *Armenians*, *Freinks*, and *Zingaraes*, but eſpecially the *Jews*; a race from all others ſo averſe both in nature and inſtitution, as glorying to ſingle it ſelf out of the reſt of mankind, remains obſtinate, contemptible and famous: Thirdly, to ſee the *Turkiſh* Army, then going againſt *Poland*, and therein

therein to note, whether their Diſcipline *Military* encline to ours, or elſe be of a new mould, though not without ſome touch, from the Countries they have ſubdued; and whether it be of a frame apt to confront the Chriſtians, or not: The laſt and choice piece of my intent, was to view *Gran-Cairo*, and that for two cauſes; firſt, it being clearly the greateſt concourſe of Mankinde in theſe times, and perhaps that ever was; there muſt needs be ſome proportionable ſpirit in the governmeut: for ſuch vaſt multitudes, and thoſe of wits ſo deeply malicious, would ſoon breed confuſion, famine, and utter deſolation, if in the *Turkiſh* domination there were nothing but ſottiſh ſenſuality, as moſt *Chriſtians* conceive: Laſtly, becauſe *Egypt* is held to have been the fountain of all *Science*, and *Arts Civil*, therefore I did hope to find ſome ſpark of thoſe cinders not yet put out; or elſe in the extream contrariety, I ſhould receive an impreſſion, as important, from the ocular view of ſo great a revolution; for above all other ſenſes, the eye having the moſt immediate, and quick commerce with the Soul, gives it a more ſmart touch, than the reſt; leaving in the *fancy* ſomewhat unutterable, ſo that an eye-witneſs of things conceives them with an *imagination* more compleat, ſtrong, and intuitive, than he can either ap-

prehend, or deliver by way of relation; for relations are not only in great part falſe, out of the relaters mis-information, vanity, or intereſt; but which is unavoidable, their choice, and frame agrees more naturally with his judgement, whoſe iſſue they are, than with his readers; ſo as the reader is like one feaſted with diſhes fitter for another mans ſtomack, than his own: but a Traveller takes with his eye, and ear, only ſuch *occurrences* into Obſervation, as his own apprehenſion affects, and through that *ſympathy*, can digeſt them to an experience more natural for himſelf, than he could have done the notes of another: Wherefore I deſiring ſomewhat to inform my ſelf of the *Turkiſh* Nation, would not ſit down with a book-knowledge thereof, but rather (through all the hazard and endurance of travel,) receive it from mine own eye not dazled with any affection, prejudicacy, or miſt of education, which preoccupate the mind, and delude it with partial *Idea's*, as with a falſe glaſs, repreſenting the *object* in colours, and proportions untrue: for the juſt cenſure of things is to be drawn from their end whereto they are aimed, without requiring them to our cuſtoms, and ordinances, or other impertinent reſpects, which they acknowledge not for their touchſtone: Wherefore he who

who passes through the several educations of men, must not try them by his own, but weaning his mind from all former habit of *opinion*, should as it were putting off the Old Man come fresh and sincere to consider them: This preparation was the cause, why the superstition, policy, entertainments, diet, lodging, and other manners of the *Turks*, never provoked me so far, as usually they do those who catechise the world by their own home; and this also bars these observations from appearing beyond my own closet, for to a mind possest with any set doctrine, their unconformity must needs make them seem unsound, and extravagant, nor can they comply to a rule by which they were not made: Nevertheless considering that *experience* forgotten is as if it never had been, and knowing how much I ventured for it, as little as it is, I could not but esteem it worth retaining in my own memory, though not transferring to others: hereupon I have in these lines registred to my self, whatsoever most took me in my journey from *Venice* into *Turky*.

First, I agreed with a *Janizary* at *Venice*, to finde me Diet, Horse, Coach, Passage, and all other usual charges, as farre as *Constantinople*: Then upon the seventh of *May* 1634. I embarqu'd on a *Venetian Gally*

with a *Caravan* of *Turks* and *Jews*, bound for the *Levant*, not having any *Christian* with them beſides my ſelf: this occaſion was right to my purpoſe; for the familiarity of bed, board, and paſſage together is more opportune to diſcloſe the cuſtoms of men, than a much longer habitation in Cities, where ſociety is not ſo linkt, and behaviour more perſonate, than in travel, whoſe common ſufferings endear men, laying them open, and obnoxious to one another; The not having any other *Chriſtian* in the *Caravan*, gave me two notable advantages: Firſt, that nother mans errors could draw either hatred, or engagement upon me; then I had a freedome of complying upon occaſion of queſtions by them made; whereby I became all things to all men, which let me into the breaſts of many.

The *Gally* lying that day and night in Port at *Lio*, ſet ſail the next morn, and in four and twenty hours arrived at *Rovinio* a *Venetian* City in *Iſtria*: it ſtands in a creek of the *Adriatique*, upon a hill promontory which hath two thirds waſhed by the *Sea*, the *South-eaſt* ſide joyned to the Continent; the ſoil rocky, and barren, as all that ſide along the *Gulf*; it is an hundred miles from *Venice*, and therefore being ſo far within the *Gulf*, is not fortified as againſt much danger,

danger, yet hath it a pretty wall, and fortreſs with a ſmall Garriſon: From thence we came to *Zara*: This City ſtands in *Dalmatia*, and of all others with in the *Gulf*, is, byreaſon of the ſituation, moſt apt to command the whole *Adriatique*, and therefore hath formerly been attempted by the *Turk*, wherefore the *Venetians* have fortified it extraordinarily, and now though in times of firm peace, keep it with ſtrong companies both of Horſe and Foot: the General of the Horſe came in another *Galley* with us, he was firſt welcomed with a volley of great and ſmall ſhot from the walls; then by 3 Nobles therein ſeveral Offices commanding, he was accompanied to the *Townhall*, where his brief Patent once read, he had the Staff and Precedency of his Predeceſſor: after a days view of this place we Sailed to *Spalatro* a City of *Slavonia*, kept by the *Venetians* as their only *Emporium* plyed ſucceſſively with two *Gallies*, which carry between *Venice* and that place, ſuch Merchandize as are tranſported into *Turky*, or from thence brought in: it ſtands in a moſt pleaſant valley on the *South-ſide* of great Mountains: in the wall toward the Sea, appears a great remainder of a *gallery* in *Diocletian* his Palace: *Southward* of the Town is the Sea, which makes an open Port

capable of ten or twelve *Gallrys*; without, is an unſecure Bay for great Ships, at the entrance above half a mile broad; yet not ſo renown'd for the skill of *Octavius*, who chained it up when he beſieged *Salonæ*, as for the fierce reſolution of *Vulteius*, and his company there taken: in this Town the *Venetians* allow the great *Turk* to take cuſtome of the *Merchandize*; whereupon there reſides his *Emir* or Treaſurer who payes him thirty five thouſand *Dollars* a year, as himſelf, and others told me: there are high walls, and ſtrong companies to guard this City; yet I heard their chief ſafety to be in having ſo unuſeful, and ſmall an *Haven*, wherefore the *Turk* eſteems *Spalatro* in effect, but as a land town, nor ſo much worth as his preſent cuſtome, and ſo covets it not like *Zara*, for if he did, he has a terrible advantage upon it, having taken from the *Venetians Clyſſi*, not above four miles off; which is the ſtrongeſt land fortreſs that I ever beheld.

At *Spalatro* having ſtayed three days, our *Caravan* was furniſhed with horſes; the firſt journey we began about Sunſet, our lodging two Miles off we pitch'd upon a little hill, grown over with *Juniper*, once the ſeat of *Salonæ*, a City famous for their bravery againſt *Octavius*; there is not now ſo much

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as a ruine left, excepting a poor piece of *Diocleſians aqueduct*; Hence we paſſed the Hills of *Dogliana* far higher, than the *Alpes*, and ſo ſteep as our deſcend for three days together, it was a greater precipice, than that half day is coming down from Mount *Cenis*, into *Piemont*; having for the moſt part rode thus nine dayes, we came into a ſpacious and fruitful plain, which at the *Weſt*, where we entred, at leaſt ten miles over, is on the *North*, and *South* ſides immured with ridges of eaſie, and pleaſant hills, ſtill by degrees, ſtraightning the plain, till after ſix or ſeven miles riding, it grows not above a mile broad; there found we the City *Saraih*, which extends from the one ſide, to the other, and takes up part of both Aſcents; at the *Eaſt* end ſtands a Caſtle upon a ſteep rock commanding the *Town*, and paſſage *Eaſtward*: This is the *Metropolis* of the Kingdom of *Boſnah*: it is but meanly built, and not great, reckoning about fourſcore *Meſcheetoes*, and twenty thouſand houſes.

In my three dayes abode, the moſt notable things I found, was the goodneſs of the water, and vaſte, almoſt *gyant-like* ſtature of the men, which with their bordering upon *Germany*, made me ſuppoſe them to be the offſpring of thoſe old *Germans* noted by

*Caſar*

*Caſar* and *Tacitus* for their huge ſize, which in other places, is now degenerate into the ordinary proportions of men: Hence at our departure we went along with the *Baſhaw* of *Boſnah* his Troops going for the Warre of *Poland*; they were of Horſe and Foot between ſix or ſeven thouſand, but went ſcattering: the *Baſhaw* not yet in perſon, and the taking leave of their friends Spirited many with drink, diſcontent and inſolency; which made them fitter company for the *Devil*, than for a *Chriſtian*: my ſelf after many launces and knives threatned upon me, was invaded by a drunken *Janizary*, whoſe Iron Mace intangled in his other furniture gave me time to flee among the Rocks, whereby I eſcaped untoucht: Thus marcht we ten days through a hilly country, cold, not inhabited, and in a manner a continued Wood, moſt of *Pine* trees: at length we reached *Valliovah*, a pretty little Town upon the confines of *Hungary*, where the Camp ſtaying ſome dayes, we left them behind, and being to paſs a Wood near the *Chriſtian* countrey, doubting it to be (as confines are) full of Thieves, we divided our *Caravan* of ſixſcore Horſe into two parts; half with the Perſons, and Goods of leaſt eſteem, we ſent a day before the reſt, that ſo the Thieves haying a booty, might be

gone

gone before we came, which happened accordingly; they were robbed; one thief, and two of ours ſlain; ſome hundred *dollars* worth of goods loſt: The next day we paſſed, and found ſixteen Theeves, in a narrow paſſage, before whom we ſet a good guard of *Harquebuze*, and *Piſtols*, till the weaker ſort paſſed by: ſo in three dayes, we came ſafe to *Belgrada*.

This City antiently called *Taurunum*, or *Alba Graca*, was the *Metropolis* of *Hungary* till won by *Sultan Solyman* the ſecond, in the year, 1525. it is one of the moſt pleaſant, ſtately, and commodious ſituations that I have ſeen: it ſtands moſt in a bottom encompaſſed *Eaſtward*, by gentle and pleaſant Aſcents, employed in Orchards, or Vines, *Southward* is an eaſie hill, part poſſeſt with buildings, the reſt a burying place of well-nigh three miles in compaſs, ſo full of Graves as one can be by another: The *Weſt* end yeelds a right magnificent aſpect, by reaſon of an eminency of land jetting out farther than the reſt, and bearing a goodly ſtrong *Caſtle* whoſe Walls are two miles about, excellently fortified with a dry ditch, and out-works: this *Caſtle* on the *Weſt* ſide is waſhed by the great river *Sava*, which on the *North* of the City, loſes it ſelf in the *Danubius*, of old called *Iſter*, now *Duny*, and

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is held the greateſt river in the World, deep and dangerous for Navigation, runs Eaſtward, into the *Euxine* or *black* Sea, in its paſſage receiving fifty and odde Rivers, moſt of them navigable: Two rarities I was told of this River, and with my own experience found true: One was that at mid-day, and mid-night, the ſtream runs ſlower by much, than at other times; This they find by the noiſe of thoſe Boat-mills, whereof there are about twenty, like thoſe upon the *Rhoane* at *Lyons*, their clakkers beat much ſlower, at thoſe times, than elſe, which argues like difference in the motion of the Wheel, and by conſequence of the ſtream; the cauſe is neither any *reflux*, nor ſtop of current by *wind* or otherwiſe, for there is no increaſe of water obſerved: The other wonder is, that where thoſe two great *currents* meet, their waters mingle no more, than water and oyle; not that either floats above other, but join unmixed, ſo that near the middle of the river I have got in a boat, and taſted of the *Danuby* as clear, and pure as a Well, then putting my hand not an inch further, I have taken of the *Sava* as troubled as a ſtreet channel, taſting the gravel in my teeth; yet did it not taſte *unctuous*, as I expected, but hath ſome other ſecret ground of the *antipathy*, which though not eaſily found out, is very

very effectual; for they runne thus three-ſcore miles together, and for a dayes journey, I have been an eyewitneſs thereof.

The *Caſtle* is excellently furniſhed with Artillery, and at the entrance, there ſtands an *Arſenal* with ſome fourty or fifty fair Braſs pieces, moſt bearing the Armes, and inſcription of *Ferdinand* the Emperour: that which to me ſeemed ſtrangeſt in this *Caſtle*, (for I had free liberty to pry up and down) was a round Tower, called the *Zindana*, a cruelty not by them deviſed, and ſeldom practiſed, it is like old *Romes Gemoniæ*; the Tower is large, and round; but within, ſevered into many ſquares of long beams, ſet on end, about four foot a ſunder; each beam was ſtruck frequent with great fleſh-hookes, the perſon condemned was naked let fall amongſt thoſe hookes, which gave him a quick, or laſting miſery, as he chanced to light: then at the bottome the river is let in by *grates*, whereby all putrefaction was waſht away: Within this great *Caſtle*, is another little one, with works of its own; I had like to have miſcarried with approaching the *entrance*, but the rude noiſe, and worſe looks of the Guard, gave me a timely apprehenſion with *ſudden* paſſage, and *humiliation* to ſweeten them, and get off, for as I after learnt, there is kept a great part

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of the *Gran Signior* his treaſure, to be ready when he wars on that ſide the *Empire*, it is death for any *Turk* or *Chriſtian* to enter; and the *Captain* is never to go forth without particular licenſe from the *Emperour*: Here the *Baſha* of *Temeſuar* joyning the people of *Buda*, and his own, with thoſe of *Belgrada* and *Boſnah*, they were held encamped on the *South-ſide* of the Town, yet not ſo ſeverely, but the *Spahyes*, *Janizaries*, and *Venturiers*, had leave to goe before to the General *Rendezvouz*, as they pleaſed, though moſt of them ſtayed to attend the *Baſhaes*; they there expected *Murath Baſha*; he five dayes after our arrival, came in with few Foot, but Foure thouſand Horſe, of the *Spahy-Timariot*; ſuch brave Horſes, and Men ſo dexterous in the uſe of the Launce I had not ſeen: then was made publick Proclamation to hang all ſuch *Janizaries*, as ſhould be found behind theſe Forces: with them the next day we ſet forward for *Sophya*, which in twelve days we reacht: The *Baſhaes* did not go all in company, but ſetting forth about an hour, one after another, drew out their Troops in length without confuſion; not in much order of *File* and *Ranke*, as near no Enemy: in this and our former March, I much admired, that we had a *Caravan* loaded with *Cloths*, *Silks*, *Tiſſues*, and

and other rich commodities, were ſo ſafe, not only in the main Army, but in ſtragling troops, amongſt whom we often wandred by reaſon of recovering the *Jews* Sabbath; but I found the cauſe to be the cruelty of *Juſtice*; for Thieves upon the way are empaled without delay, or mercy; and there was a *Saniacke* with two hundred Horſe, who did nothing but coaſt up and down the Countrey, and every man who could not give a fair account of his being where he found him, was preſently ſtrangled, though not known to have offended: for their *juſtice* although not ſo raſh, as we ſuppoſe, yet will rather cut off two *innocent* men, than let one *Offender* eſcape; for in execution of an innocent, they think if he be held guilty, the *example* works as well as if he were guilty indeed; and where a conſtant denyal makes the *fact* doubted, in that execution, the reſentment ſo violent terrifies the more; Therefore to prevent diſcórders ſometimes, in the beginning of War, *colourable* puniſhments are uſed where *juſt* ones want: This ſpeedy and remorſeleſs ſeverity makes that when their great Armies lie about any Town, or *paſſe*, no man is endamaged, or troubled to ſecure his goods; which in reſpect it pretends more effect upon a bad age, than our *Chriſtian compaſſion*, which is ſo eaſily abuſed, as we cannot

not raiſe two, or three *Companies* of Souldiers, but they pilfer and rifle whereſoever they paſs: Wherein for want of cruelty upon *Delinquents* cauſes much more oppreſſion of the *Innocent*, which is the greateſt cruelty of all: yet without their Army, there want not ſcandals; for in the way we paſſed by a *Palanga*, which is a Village fortified with mud Walls againſt Theeves; Where we found a ſmall *Caravan* to have been aſſaulted the day before, and divers remaining ſore wounded: for through all *Turkey*, eſpecially in places *deſart*, there are many *Mountainers*, or *Out-laws*, like the wild *Iriſh*, who live upon ſpoil, and are not held Members of the State, but enemies, and uſed accordingly: In all our March though I could not perceive much *Diſcipline*, as not near an adverſe party; yet I wondered to ſee ſuch a Multitude ſo clear of *confuſion*, *violence*, *want*, *ſickneſs*, or any other *Diſorder*; and though we were almoſt theeſcore thouſand, and ſometimes found not a Town in ſeven or eight dayes, yet was there ſuch plenty of good *Bisket*, *Rice*, and *Mutton*, as whereſoever I paſſed up and down to view the *Spahyes*, and others in their tents, they would often make me ſit, and eat with them very plentifully and well: The ſeveral *Courts* of the *Baſhaes* were ſerved in great ſtate; each

of

of them having three or fourſcore *Camels*, beſides ſix or ſeven ſcore *Carts*, to carry the *Baggage*: and when the *Baſha* himſelf took Horſe, he had five or ſix *Coaches*, covered with *cloth of Gold*, or rich *Tapeſtry*, to carry his wives; ſome had with them *twelve* or *ſixteen*; the leaſt *ten*, who when they entred the Coach, there were men ſet on each ſide, holding up a row of *Tapeſtry* to cover them from being ſeen by the people, although they were after the *Turkiſh* manner muffled that nothing but the eye could appear: beſide theſe wives, each *Baſha* had as many, or likely more *Catamites*, which are their ſerious loves; for their wives are uſed (as the *Turks* themſelves told me) but to dreſs their meat, to Laundreſs, and for reputation; the boyes likely of twelve or fourteen years old, ſome of them not above nine or ten, are uſually *clad* in *Velvet*, or *Scarlet*, with gilt *Scymitars*, and bravely mounted with *ſumptuous furniture*; to each of them a ſouldier appointed, who walks by his bridle, for his ſafety: when they are all in order, there is excellent *Sherbet* given to any who will drink; then the *Baſha* takes horſe, before whom ride a dozen or more, who with ugly Drums, braſs Diſhes, and wind Inſtruments, noiſe along moſt part of the Journey: before all, there go Officers

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who pitch his tent, where he ſhall dine or lodge: when meat is ſerved up, eſpecially at night all the people give three great ſhouts: Theſe are the chief Ceremonies I remember. That which ſecured, and emboldened my enquiry, and paſſage theſe twelve dayes march, was an accident the firſt night, which was thus: The *Campe* being pitched on the ſhoare of *Danubius*, I went (but timorouſly) to view the Service about *Murath Baſhas* Court, where one of his favourite-boyes eſpying me to be a ſtranger, gave me a Cup of *Sherbet*; I in thanks, and to make friends in Court, preſented him with a Pocket *Looking glaſs*, in a little *Ivory* Caſe, with a *Comb*, ſuch as are ſold at *Weſtminſter Hall* for four or five ſhillings a piece: The youth much taken therewith, ran and ſhewed it to the *Baſhaw*, who preſently ſent for me, and making me ſit, and drink *Cauphe* in his preſence called for one that ſpake *Italian*; then demanding of my *condition*, *purpoſe*, *country*, and many other particulars, it was my fortune to hit his humour ſo right, as at laſt he asked, if my Law did permit me to ſerve under them going againſt the *Polacke* who is a *Chriſtian*; promiſing with his hand upon his breaſt, that if I would, I ſhould be enrolled of his Companies, furniſhed with a good horſe, and for

for other neceſſaries be *provided* with the reſt of his Houſhold; I humbly thanked him for his favour, and told him, that to an *Engliſhman* it was lawful to ſerve under any who were in league with our *King*, and that our *King had not* only a league with the *Gran Signior*, but continually held an *Embaſſadour* at his Court, eſteeming him the greateſt *Monarch* in the world: ſo that my ſervice there, eſpecially if I behaved my ſelf not unworthy of my *Nation*, would be *exceedingly* well received in *England*; and the *Polack*, though in name a *Chriſtian*, yet of a *Sect*, which for *Idolatry*, and many other points, we much abhorred; wherefore the *Engliſh* had of late, helpt the *Muſcovite* againſt him, and would be forwarder under the *Turks*, whom we not only honored for their glorious actions in the world; but alſo loved, for the *kind commerce* of *Trade* which we find amongſt them: But as for my preſent engagement to the War, with much ſorrow I acknowledged my incapacity, by reaſon I wanted *language* which would not only render me uncapable of *Commands*, and ſo *unſerviceable*, but alſo endanger me in *tumults*, where I appearing a ſtranger, and not able to expreſs my affection, might be miſtaken, and uſed accordingly; wherefore I humbly intreated his Highneſs leave to

follow

follow my poor affaires, with an Eternal *oblige* to *blazon* this honourable favour where ſoever I came: He forthwith bad me do as liked me beſt; wherewith I took my leave, but had much confidence in his favour, and went often to obſerve his Court. In this journey we paſſed through a prety little Town, called *Niſſe*, where we ſtayed while the *Jews* kept their *Sabbath*: here a little before night, Wine having poſſeſt a *Janizary*, and one other *Turk*, who rode in my Coach, they fell out with two Country fellows, and by violence took an Axe from one of them, not to rob him, but for preſent uſe thereof, which being done I gave him his Axe again, as not willing in that place to have ſo much as the beholders part in a quarrel: Theſe fellows dogg'd us: the *Janizary* they miſſed, but at midnight came to our Coach where we ſlept, and opened the cover; whereat I ſpeaking in *Italian*, they knew me, wherefore leaving me, they drew the *Turk* by neck and ſhoulders, and gave him two blows with *Scymitars*, one over the arm, the other upon the head, in ſuch ſort as we left him behind in great danger of death: they fled, I was found there all bloody, and ſo taken, had ſurely the next day been executed, but that within leſs than half an hour, the hurt perſon coming to his ſenſes,

cleared

cleared me, telling how it came, and by whom.

Thus in twelve dayes, we came to *Sophya*, the chief City (after the *Turkiſh* diviſion) of *Bulgary*, but according to the other *Geography*, it ſtands in *Macedonia*, upon the confines of *Theſſaly*, nor hath it loſt the old *Grecian* civility, for of all the Cities I ever paſſed, either in *Chriſtendome*, or without, I never ſaw any where a ſtranger is leſs troubled either with affronts or gaping: it ſtands almoſt in the midſt of a long and fruitful valley; on the *North-ſide* about four miles diſtant, runs a ridg of low hils; *South-ward* three miles off, ſtands a high and ſteep Mountaine, where ſnow appears all the year: the *Jewes* and *Chriſtians* have here the doors of their houſes little above three foot high, which they told me was, that the *Turks* might not bring in their Horſes, who elſe would uſe them for ſtables in their travel; which I noted for a ſigne of greater ſlavery, than in other places.

Here is the Seat of the *Beglerbeg* or *Viceroy* of all *Greece*, by the *Turks* called *Rumely*; with many brave *Meſcheetoes*, eſpecially the great one in the middle of the Town, and another on the South ſide, with a magnificent Colledge: It hath many ſtately *Hanes* or *Kirevanſerahes*, and exquiſite

ſite *Bathes*, the principal hath a hot Fountain: Here the buſineſs of our *Caravan* ended, nor had my *Janizary* much deſire to take any of new, for he naturally having more of the Merchant in him, than of the *Souldier*, would not go further for fear of being forded to the Warre, wherefore he ſtayed twenty dayes at *Sophya*, till the Camp was removed, and the *Grand Signior* returned to *Conſtantinople*: Thus I neither ſaw the *Emperours* perſon, nor the main body of the army; only herein was my ſucceſs ſhort: as ſoon as the *Janizary* thought the coaſt clear, we went four Coaches in three days to *Potarzeek*: the paſſage is famous for *Antiquities*: ſixteen, or 18. miles Eaſtward of *Sophia*, we paſt over the hill *Rhodope* where *Orpheus* lamented his *Euridice*: it hath divers inequalities of ground, none very ſteep, all covered with low Woods, now Watched with divers, who by reaſon of the frequent Robberies there committed, do by little Drums give the Inhabitans warning of all ſuſpicious paſſengers: in the loweſt of thoſe deſcents runs a little Brook, of which I conjectured, and a learned *Jew* (to whom I owe moſt of my information) confirmed, that the old Poets had made the river *Strymon*, where the diſconſolate *Orpheus* was torne in pieces by the *Thracian* Dames, for

that

that place hath ever been uncertainly reckoned, to *Macedonia*, *Thrace*, and *Theſſaly*.

At laſt we came to an high, and large mountain, of a dayes journey over; the *Jew* held it to be the *Thermophylæ*, a place as ſtoutly conteſted for of old, as now the *Valtoline* with us, herewith he told me that *Eaſtern* cuſtom of wearing *Turbants* came from thence; and that how once the *Barbarous* people having the *Grecian* Army at a great advantage, there was no other remedy, but that ſome few ſhould make good that narrow paſſage, while the Main of the Army might eſcape away; there were brave Spirits who undertook it, and knowing they went to an unevitable death, they had care of nothing but *Sepulture*, which of old was much regarded, wherefore each of them carried his *Winding-ſheet* wrapt about his head, and then with loſs of their own lives ſaved their fellowes: whereupon for an honourable memorial of that exploit, the *Levantines* uſed to wrap White linnen about their Heads, and the faſhion ſo derived upon the *Turk*.

Tis may be the ſtory of *Leonidas* with his three hundred *Spartans*, but corrupted by time, and tradition: when I had conſidered the paſſage, it ſeemed capable of his relation

and this might well be the *Thermophilæ*, if they were so near the *Philippick* fields; for beside his confession, the tradition of divers there inhabiting, and all concordance of Stories assure us, that the *Champaigne* between this *Mountain* and *Philippopolis*, of above forty or fifty miles long, was from that City built by *Philip*, called *Campi Philippici*, famous for the *Roman* civil Wars, there decided in Two battels, the first between *Cæsar* and *Pompey*, the other between *Augustus* and *Mark Antony*, against *Brutus* and *Cassius*: the Plain, but that it is a Valley, much resembles our Downs of *Marleborough*, where the *Saxons*, as it is thought had a great battel: for just in that manner, there yet remained the heaps where the slain were buried, and good part of the Trenches: the two Battels were fought sixteen or eighteen miles asunder, as appears by the Sepulchres, and the Trenches; *Cæsars* was next the hill, the other nearer *Philippopolis*: which for want of other authority, I conjectured thus: First, in *Cæsars* battel there dyed but fifteen thousand two hundred, in the other almost twice as many; this proportion is made good in the heaps, those toward *Philippopolis* being greater, and much more in number than the other: then *Cæsar* writes that after *Pompey*, and the main of his

his Army was fled, a reſidue not yet diſperſt, retired to a hill ſix miles off, which had a River run under it; This ſquares right with a hill on the Southſide of *Potarzeek*, a little Town between the two *Camps*, and where my two days abode, gave me leaſure to read *Cæſar* his Commentary thereon, which on purpoſe I carryed to conferre upon the Place, for the better impreſſion: This *Potarzeek* had it not been Remarkable for the place, was not worth mention; for it is but a ſmall Town reckning not above four thouſand houſes, but is very pleaſant with hills, and a River *Southward*.

Hence we paſſed *Eaſtward*, through the reſt of the Plain along the Monuments of *Brutus*, and *Caſſius* his defeature: the *Tumuli* are many, ſome great, ſome ſmall, more or leſs cloſe together, as the ſlaughter hapned, and reach at leaſt eight or nine miles in length, extending as it ſeems the flight did towards *Philoppopolis*, now in *Turkiſh* called *Philibee*, where in two dayes we arrived.

A little before the City, on the *Northſide*, we ſaw the *Gran Signior* his ſtable of *Camels*, where is *Place* and *Order* for five thouſand *Camels*, which carry his proviſion when he Warres on this ſide his Empire; and then the general *Rendivouz* uſes to be in

these *Philippick* Fields, now termed the Plain of *Potarzeek*, through which also runs the River *Mariſſa*, in some places called *Hebrus*, shallow but bery broad: over this River at the North entry of *Phylibee*, is a vaſte Woodden Bridge, more than a quarter of a mile long; Through the middeſt of this *City*, from *North* to *South*, runs a ridge of Rocky hills partly taken up with buildings; the reſt with Sepultures, among which I found a little *Greek Chappel*, built in the old *Gentiliſm*, as a *Greek* told me, and it appears also by the round form, with equal diviſion of *Altars*; there remains nothing remarkable: After five dayes ſtay, we went four dayes journey through many prety Towns of *Thrace*, till we came to the Chief *City* thereof, and one of the principal in all *Turky*: This is *Andrinople* in *Turkiſh Heidriance*, or *Hadrian*, who repaired it: originally it was ſtyled *Oreſtæ* from its Founder; for as the *Greeks* there pretend, it was built by *Oreſtes*, Sonne to *Agamemnon*: Untill the conqueſt of *Conſtantinople*, it was the *Turks* Emperial Seat: *North-East*, *North*, and *North Weſt*, lie certain low and eaſie hills, amongſt which glides the little River *Tunj*, from the *North ſide* of the City to the *Weſt*, where meeting a branch of the *Mariſſa*, it paſſes a mile, or more *South-East*, where

where joyning with the other branch, it runs ſtately through the adjoyning Plain, on which *Xerxes* firſt Muſtered his vaſt Army; when he had paſſed the *Helleſpont*.

This City, among divers other names, hath been called *Trimontium*, becauſe it ſtands upon three little hills, or rather one low Hill, with three eminencies; the midſt is the higheſt, and largeſt, upon the top whereof, as the crown, and glory of the other buildings, ſtands a ſtately *Meſchito* built by *Sultan Solyman* the Second, with four high, and curious *Spies*, at each corner one, as the manner of *Turkey* is; not upon the *Church* like our *Steeples*, but from the *Ground*, each of them hath three rounds on the outſide, for the *Prieſts* walk, and at the top a great *Globe*, and *half-moon* of Gold: The body of the *Meſcheeto* like thoſe of *Conſtantinople* (though farre more curious) is at the bottom *quadrangular*, having four Stories in heighth; the two uppermoſt ſo contracted, as that diviſion which quarters the two loweſt into four *angles* a piece, caſts each of them into eight; at either *angle* of the upper ſtory is a great round *Pyramide*: they ſupport a roof, in form round and eminent, all covered with Lead, upon the top whereof is ſet a *Globe of gold*, whereon ſtand a *golden pillar* and an *half-moon*: at the

bottome of this building are made ten *conduits* with Cocks, on the *North-side*, and as many on the *South*, for *people* to wash before *Divine-Service*; to which use also on the *West-side*, in the *Church-yard* are thirty or forty *Cocks* under a fountain so *sumptuous*, as excepting one at *Palermo*, I have not seen a better in *Christendom*; on the *East-side* are the chief *Priests* lodgings and garden; round the *Church-yard* are *Cloysters*, *Bathes*, a *Colledge* with lodging for *Priests*; and other necessary *Offices*, all covered with large round *Tunnels* of *Lead*: This *edifice* is not great, but of structure so *neat*, and that so advantaged by *scituation*, as renders it not only stately, and magnificent, but with such a *delicacy*, as I have not seen in any other place, no not in *Italy*: Beside this *Meskeeto*, there is another brave one with four *Spires*, built by *Sultan Selym*, and many other of two a piece with faire *Colledges*, *Cloysters*, and *Bathes*, equal to the *Monasteries* of any one *Bay* in *Christendome*, for quality, though Citin number: it hath also many fair *Hanes*, not vered in like manner; so likewise are their *Besesteins*, or *Exchanges*, whereof it have four or five, some not much inferiour to ours in *London*, especially one, which I guessed half a mile in length, and richly furnish with Wares: the chief *Bridges* are four,

four, vaſt, and high, all of Stone: from the *South-bridge* is the beſt view of the City, where it makes a gallant ſhew. There yet remain the walls of the *old Town*, which now contain the fourth, and worſt part, inhabited by *Zinganaes*, *Chriſtians*, *Jewes*, and others eſteemed, as refuſe people: A little without the City *North-ward*, ſtands the *Gran Signior* his *Seraglio*, with a Parkwalled ſome three miles compaſs: The *Palace* is very low, all covered with *Lead*, riſing up from a flat, into a ſharp round, and ſeems but like a *Garden-houſe* for pleaſure: it is kept by his *Agemoglans*, to entertain, not only the *Grand Signior*, but in his abſence, any *Baſhaw*, or other principal Miniſter.

After ten days ſtay at *Andrinople*, we rode up and down as buſineſs required, to *Burgaz*, *Churlo*, and divers other pretty Towns, all of them adorned with dainty *Meskeetoes*, *Colledges*, *Hoſpitals*, *Hanes*, and *Bridges*: for it is in *Turkey*, as in other Kingdomes: the nearer to the *Emperial* City, the more ſtately is the country inhabited: Having thus travelled ſix dayes, we came to *Selibree*, of old *Selymbria*; no great Town, but bigger than the reſt, and very antient; the old *Caſtle* and *Walls* not quite demoliſhed: it ſtands upon the *South-end* of a long, but low hill: the other three points are encompaſſed

by Sea, with a rocky, and unſafe Port; from whence, on the other ſide of the *Bay*, you may diſcern a round Hill, upon which remain ſome ruins of the old City *Heraclea*: Here we ſtayed two dayes, then with ſome diverſion, in three more, we reacht *Conſtantinople*: Thus had we made from *Spalatro* fifty two dayes journey, and as many in ſeveral abodes; ever lodging upon the ground, for the moſt part, in open Fields; and paſſing by land *fifteen* hundred miles *Engliſh*; not in the direct way, for that had been ſhorter, but as led by the buſineſs of the *Jews*, who were Patrons of the *Caravan*: *Conſtantinople* by the *Turks* called *Stambole*, (which as they told me ſignifies *faith* and *plenty*) hath an uncertaine Original; is famous for it's ruine under the Emperour *Severus*, and it's Reparation by *Conſtantine*: other times it hath been ſackt, but finally *Ann.* 1453. loſt by another *Conſtantine*, as the former Son to another *Hellen*: in this loſs it may be ſaid to gain; for it is ſince at an higher glory, than it had before, being made head of a farre greater *Empire*: of old it was ever baited, by the *Thracians* on the one ſide, and *Grecians* on the other; but now it commands over both: I ſtayed here but five dayes, wherefore I had not leaſure for much obſervation: in this haſte, I put my

thoughts

thoughts upon two points; First, to view the chief *publique ſights*; then to conſider the judgment of thoſe antient *Emperors*, who ſo often thought of transferring the Seat of the *Empire* from *Rome*, thither: for the firſt; the *Emperours* Perſon I could not ſee, who was then at *Scutari*, which is as it were part of *Conſtantinople*, though ſevered by the mouth of the black Sea a mile over: The *Seraglio* I ſaw as farr as Stangers uſe, having acceſs into the ſecond Court: The building low; and outwardly but mean; with a low *Cloyſter* of many ſmall *pillars*: the inſide I ſaw not; but an infinite ſwarm of *Officers*: and *Attendants* I found, with a *ſilence* and *reverence* ſo wonderful, as ſhew'd in what awe they ſtand of their *Sovereign*: A ſtones caſt from the outermoſt entrance ſtands that famous *old Church Sancta Sophia*; thence went I to ſee the other *Meſcheeto* that of *Mahomet* the Second, who wonne the Town; that of *Achmat* which is the moſt *ſplendid* of all; into that of *Sultan Solyman* I went to view it throughout, but found it no way equal to his other at *Ardrinople*, which in my eye is much more Magnificent, than any of thoſe at *Conſtantinople*: Then ſaw I the *Egyptian Obelisk*; the *Brazen pillar* of three *Snakes*; the *aqueduct*; and many other things, with that horrid gap made by fire, *Anno* 1633.

where they report ſeventy thouſand houſes to have periſhed. The other, and chief part of my *contemplation*, conſiſted in the *ſcituation*; which of all places, that I ever beheld, is the moſt apt, to command the world; for by land it hath immediate commerce with *Greece*, *Thrace*, and from *Scutari* with *Aſia*: By Sea the *Pontus* or black Sea; and the *Marmora* or *Helleſpont*, not only furniſh it with infinite of Fiſh in Port, but readily carry their commodities abroad, and bring others home; and which is above all, the mouths of both thoſe Seas are ſo narrow, as no paſſage can be forced againſt the *Caſtle*, ſo as for *ſtrength*, *plenty*, and *commodity*, no place can equal it: Then it ſtands almoſt in the middle of the world, and thereby capable of performing commands over many Countries, without any great prejudice of diſtance; the want whereof cauſed that the authority of *Rome*, could never reach the *Parthians*, and hardly *Germany*, and raiſed that *Maxime* left by *Auguſtus* -- *coercendos Imperii terminos*: for he who conſiders the ſudden accidents of State, with the difficulties of remote *forces*, and other *diſpatches*, muſt needs acknowledge the neceſſity of (as it were) a *Mathematical* correſpondence *from* the *Center*, to the *circumferences*; this perhaps the Crown of *Spain* finds to

true;

true; whoſe greatneſs could not elſe in the skirts of its *Empire*, receive ſuch blows, from ſuch *petty* enemies, as it does. In that I obſerved no more of ſo great a *City*, I do not much accuſe my ſelf; for the chief time I had to view, was my firſt two dayes, when I lodged with the *Turks*, in the *Hane* of *Mehemet Baſha*; afterward I ſhifted into *Chriſtian* habit, and went over to *Galata*, where I was very courteouſly entertained in the houſe of an *Engliſh Gentleman*, to whom I was recommended; next after I had kiſſed the hands of the Right Honourable, Sir *Peter Wych*, *Lord Embaſſador* for his *Majeſty of England*, I took an inſtant opportunity of paſſage for *Egypt*, upon the *black Seas Fleet*, which three days after departed for *Alexandria*: here I found the company of a *French* Gentleman, and a *Flemiſh*; we embarqued upon the *Admiral Galeon*, hiring to our ſelves the *Gunners Room*, of the Maſters thereof, who were two *Renegadoes* that ſpake *good Italian*; ſtraight we ſet ſail forth of the *Marmora*, down the *Helleſpont* in all 86 Veſſels in two dayes arrived at *Gallipoly*, ſo named of the *French*, whoſe fury hath many old *Monuments* in the *Levant*; here we lay at Anchor that night, ſtaying for ſome *Commiſſions* which were to come after, or as I rather conjectured, for news of the *Rhodian Gallies*,

*Gallies*, which the next day met us a little below the *Caſtles*, to be our Convoy againſt *Piracy* or *Chriſtians*: Some thirty Miles beneath *Gallipoly* is the ſtraighteſt paſſage of the *Helleſpont*, not above half a Mile broad; a place formerly famous for *Xerxes* his Bridge, but much more glorious in the loves of *Hero* and *Leander*: Theſe Caſtles called *Dardanelli*, command the paſſage, and are the ſecurity of Conſtantinople on that ſide: That upon Europe antiently Seſtos, is made with two Towers, one within the other; the inmoſt higheſt, by reaſon of the riſing ground upon which they ſtand: each bearing the form of three Semicircles, with the out-wall Triangular: The other upon the Aſian ſhoar, is farre ſtronger, ſtanding on a Mariſh level; it is of form ſquare with four round Turrets, at each corner one; in the middle before ſtands an high ſquare Tower commanding over all: This formerly was named *Abydos*, not that the buildings remain the ſame, but often re-edified in the ſame place: we paſſed ſo leiſurely as gave me time to note the Artillery, which I found thin aloft; but plentiful at the bottome upon the ground, looking out at ſeveral holes made in the foundation of the walls, which ſtriking in a level, hits a Ship between wind and water, and is a plantation much more effectual than that above. About

ſome

ſome fourty miles Sayl forth off that ſtreight, on the Aſian-ſide, we reacht *Cape Janizer*, antiently *Promontorium Sigæum*, where *Troy* ſtood, of which nothing remains to be ſeen, but a piece of an old Wall ſome fourty or fifty paces long, hard by the Sea, and therefore ſaid by *Virgil* to have been built by *Neptune*: So hath that famed Town now put on immortality, having no exiſtence, but in Poetry: whoſe fictions by complying with the fancy of man, uphold themſelves beyond the Realty of their Subject: Beſide the conceit of ſuch a ruine, I took care to conſider the judgment of Antiquity, in the Situation, which I find not to have been extraordinary, either for pleaſure, commodity, or ſtrength: The Promontory makes an angle which hath two ſides encompaſſed by *Sea*; from South-weſt to Weſt, with a compaſs turning from Weſt to North; on the other ſide lies a barren ſandy Plain now termed *Troade*, which ſome fifteen or twenty miles from Sea, is environed by a ridge of *Hilles*, the moſt eminent whereof, the Turks at this day call *Ile*, whereby I acknowledged it for that *Ida* where Prince *Paris* retiring from all wiſe affaires of State, and preferment of Court, lived an effeminate and luxurious life; which clad in Fable, fames him there to have preferred *Venus* before

*Miner-*

*Minerva* and *Juno*; and to have given her the golden fruit of his youth, for which ſhe favoured him in the Rape of Helen; but becauſe neither *Minerva* nor *Juno* aſſiſted that impreaſe, therefore it proved both unwiſe, and diſhonourable. About two leagues Weſtward, is the little Iland Tenedos, known for concealing the Grecian Navy at the taking of Troy: hence ſayled we down the Archipelago, through thoſe Ilands ſo voyced for Antiquities, *Nullum ſine nomine Saxum*. Among them my eye ſelected *Samos*, *Scio*, and *Pathmos*; for the wind Steering larbord, drave us within diſcovery thereof: *Samos* is the only place in the World, under whoſe Rocks grow Spunges: The People from their infancy, are bred up with dry Biſket, and other extenuating Diet, to make them extream lean; then taking a Spunge wet in Oyle they hold it, part in their mouths, and part without, ſo go they under water, where at firſt they cannot ſtay long, but after practite, ſome of the leaneſt ſtay above an hour and a half, even till all the Oyle of the Spunge be corrupted; and by the Law of the *Iland*, none of that Trade is ſuffered to marry, until he have ſtayed half an hour under water; thus they gather Spunges from the bottome of rocks, more than an hundred fathom deep, which with many other Sto-

ries

ries of theſe *Ilands* was told me by certain Greeks in our Galleon: *Scio* is remarkable for Maſtick not elſe-where found, and there only upon the South-ſide of the Hill, which I thought to be as a plant not enduring the cold winds, or contrary vapors of the North; They imputed it to Sr. *Theodors* tears led that way to Martyrdom, yet unleſs he traverſed much ground, many of thoſe Trees grow where he never came: I applauded their belief but kept my own. *Pathmos* is renowned for many actions of Saint *John*: I fancied none, till the Greeks pointed out a Rock under which they affirmed to be a Grot, wherein he Wrote his Apocalyps: In ſome points things conſecrate are imitated by the ordinary wayes of men; to inſtance in prophane pieces, *Mahomet* was two years in a grot, writing his *Alcoran*, the *Sibyls* moſt lived and prophelied in grots, as my ſelf have ſeen hers at Cumæ; as alſo the ſtudy and habitation of *Virgil* in a grot at mount *Poſilipo*; many old Oracles were delivered out of Cavernes, or Grots; In ſum, the higheſt fancies of men, have been produced in ſuch places; which in thoſe who have no Divine credit, I impute, partly to the privacy, and aſpect of thoſe retreats, which being *gloomy*, *ſtill*, and *ſolemn*, ſettle, and contract the mind into profound ſpeculations; but eſpecially

cially to the quality of the *air*, a thing of main importance to diſpoſe the wit: the air of thoſe Rocky Cavernes is not ſo damp and earthy, as that of dungeons, nor ſo immaterial, or wafting, to unſettle and tranſport the phantaſie, as that above ground; but of a middle temper, wherewith it affects the brain in ſuch a ſort, as is fitteſt to exerciſe it's intellectual faculty, to the heighth of what its compoſition bears. Thus after we had in eleven dayes paſſed the *Southern*, and greateſt part of *Ulyſſes* his ten years voyage, we came before Rhodes, at the Eaſt-end of the Iland, where we entred the *Wind-mill* Port; ſo named by reaſon of many VVind-mills ſtanding before it; hard by is there another Port more inward, for the Gallies, and of entrance ſo ſhallow, as is not capable of deep Veſſels: here we ſtayed three dayes, which gave me ſome view of the place, and that ſo much the more by being taken for a Spie; for in Rhodes is no pretence of Merchandize for a Chriſtian; and but that my excuſe of going upon wager into Egypt ſeemed poſſible, I had here been loſt: yet in that ſuſpicion ſome of them out of ſuch a bravery, as I had once before found in their Camp, ſhewed me the Palace or Fortreſs of the Grand Maſter formerly, with the Outworks, and three great deep ditches, all cut

in the quick rock round the Caſtle, except one part where it joynes with the chief ſtreet: then they ſhewed me a high window towards the VVeſt, telling me this Story; that when *Sultan Solyman* beſieged the Town, there ſtood in that window, the Gran Maſter, with a Nephew of his, and a chief Engineer; they conſidering the Camp, the Engineer told him they were happy that the enemy knew not the advantage of ſuch a place, pointing to the ſide of a hill where certain VVind-mills ſtand; for, quoth he, if they ſhould plant the Artillery there, we were loſt; herewith the young Nephew in hopes of preferment, took ſecretly ſome Turkiſh Arrowes, and from the window, ſhot them into the Campe, having firſt writ upon them this diſcovery and his name: they being found, the advice was approved, and put in execution, which forced the Town in three dayes to render: *Solyman* according to the rule of Princes, more brave than Politick, cauſed the Traitor to be put to death: This City on the Eaſt and North, is encompaſſed by Sea, the South and VVeſt, joyn by land to the reſt of the Iland; it ſtands upon a little hill, reaching to the bottome thereof; it is four miles from the old City, which ſtood upon a ſteep high hill, where now remaine part of the VValles, and a poor Village.

I took

I took a Boat to view the place where the Coloſſus ſtood, at the entry of that Haven: there is not left any remainder of that Statue; but the Rocks, whereon his Footing was, are wide enough for two great Ships to paſs both together: Why the Caveliers did transfer their Seat from the Old City, to the new, I could not learn, unleſs it were for the Port; which being obvious to all comers, they had rather occupy it themſelves, than leave it to an Invader: Within the City the Armes of France are very frequent, the Spaniſh, and Imperial, not in more, than two or three places; ours not at all; Whereby I proportioned the Old National intereſt in that Order: The moſt egregious Monument of any one Gran Maſter, is of *Peter d'Aubiſſon* a *French* man there, governing above two hundred years ſince: He amongſt other notable works, built a round Tower, with many retired circles for Combatants: In the Wall before the Haven, to ſcowre the mouth thereof, he made two huge Braſs Pieces, ſo vaſt as I never ſaw any ſix Cannons, whoſe metal could make the leaſt of them. In this Iland the Sun is ſo powerful, and conſtant, at is was antiently Dedicate to *Phœbus*: they have a kind of Grape as big as a Damſen, and of that colour: The Vines, if watered, bear all the year, both ripe grapes,

grapes, half ripe, and knots, all together upon the ſame Vine: yet that they may not wear out too ſoon, they uſe to forbear watering of them in December and January, during which time they bear not, till after a while, that they are watered again: Upon my firſt landing I had eſpyed among divers very honourable Sepultures, one more brave than the reſt, and new; I enquired whoſe it was, a Turk not knowing whence I was, told me it was the Captain *Baſha*, ſlaine the year before by two Engliſh Ships; and therewith gave ſuch a Language of our Nation, and threatning to all whom they ſhould light upon, as made me upon all demands profeſs my ſelf a *Scotchman*, which being a man unknown to them, ſaved me, nor did I ſuppoſe it any quitting of my Country, but rather a retreat, from one corner to the other; and when they required more in particular, I intending my own ſafety more, than their inſtruction, anſwered the truth both of my King and Country, both in the old obſolete Greek and Latine titles, which was as dark to them as a diſcourſe of *Iſis* and *Oſyris*; yet the third day in the morning, I prying up and down alone, met a Turk who in Italian told me, ah! are you an Engliſhman, and with a kind of malicious poſture, laying his forefinger under his eye, me thought he

had the looks of a design, he presently departed, I got to my Galleon, and durst go to land no more: The next morn we departed for *Alexandria* of *Egypt*, accompanied with ten ordinary Gallies of Rhodes, and three old ones which went to be sold for fewel: the weather although right in Stern, grew so high, as the three old Gallies perished, two in the night with all their people, the third by day in our sight, but despairing betimes made up to a Galleon near ours, and saved such of her men who were neither chained, nor otherwise encumbred; after three dayes full Sayle we arrived in *Port*; *Alexandria* first built by *Alexander* the Great, was after beautified by many, but especially by *Pompey*: it bears yet the Monuments of it's antient glory: Pillars in great number, and Size both above ground, and below most of *Porphyry*, and other Marble as firm: The antient Egyptians had a custom now not in use; that was to make as great a part of the house beneath ground as above: that below was the most costly with Pillars, and rich Pavements for refreshment being their Summer habitation: the upper part had the vaster pillars for shew, but not the neatest: above all the rest, there are three farre beyond any that I ever saw else-where: That of *Pompey* where his ashes were laid, upon the

the rocky ſhore hard by where he was ſlain in a Boat at Sea: it is round, all of one ſtone, a kind of reddiſh gray Marble, ſo wonderfully vaſt, as made me ſalute his memory with the Poets Propheticall haile,

——*Templis auroque ſepultus*
*Vilior umbra fores*:

It ſtands upon a four-ſquare Rocky foundation on the South-ſide of the Towne without the Walles: Within on the North towards the Sea are two ſquare Obeliskes, each of one intire ſtone, full of Egyptian Hieroglyphicks, the one ſtanding, the other fallen, I think either of them thrice as bigge as that at *Conſtantinople*, or the other at *Rome*, and therefore left behind as too heavy for tranſportation: near theſe Obelisks, are the ruines of *Cleopatraes* Pala e high upon the ſhore, with the private Gate, whereat ſhe received her *Mark Antony* after the overthrow at *Actium*: two ſtones caſt further upon another Rock over the ſhore is yet a round Tower one part of *Alexanders* Palace, where yet in the walls remains a paſſage of brick Pipes part of a vendiduct. The Town is now almoſt nothing but a white heap of ruines; eſpecially the Eaſt and South parts: the Walls were high, and frequently ſet with ſmall Turrets but not very ſtrong except toward the Sea, where they ſtand upon

on great ſteep Rocks: the North, and Weſt are waſhed by the Sea, which makes two Ports, each in form of a half-Moon: between them runnes a long narrow neck of land joined once to a Bridge, but now made firm land with that then an Iland called the *Pharos*: A place which in Cæſars judgement did command both the Port, and Town; of which opinion the Turks now are; and therefore contrary to their uſual cuſtome, they have there built a brave new Caſtle, which anſwers another little one on the other point of the Haven: theſe command the entry broad at leaſt a mile and half; but how it could be done, before *Artillery* came up, as Cæſar affirms, I wonder; nor are the banks wider by time, as appears by the walls, and old circuit of buildings upon the ſhoar: on the Weſt ſide of the Pharos, and under protection thereof, is the other Port only for Gallies, as too full of ſhelves, and rocks for deep bottoms: Freſh water is brought to *Alexandria* in a large and deep channel cut by men, almoſt fourſcore miles, through the wilderneſs to the *Nile*: this channel is dry till the River over-flowes, then runs it into the City, but ſo low as they are forc't to get it up by chained buckets, and wheeles drawn with Oxen; ſo is it conveyed, and kept in Ciſternes, whereof now there remaine

but

but ſix hundred, of two thouſand at the firſt: the earth caſt out of thoſe Ciſternes, hath made two fair Mounts, upon one whereof is ſet a Watch-tower, to give warning of Ships: upon the South of the Town lyes that vaſt ſandy Plaine, great part taken up with the Salt Lake *Mareotis*: Eaſtward not far from the Sea, we rode through a ſandy deſart, ſome 40. miles to Roſſetto: All Egypt where the Nile arrives not, is nothing but a whitiſh Sand bearing no graſs, but two little weeds called Suhit, and Gazul, which burnt to aſhes, and conveighed to Venice make the fineſt Chryſtal Glaſſes: yet are there many ſorts f trees, nouriſhed by no moyſture but the night dew, which is abundant, for in Egypt it ſcarce raines once in three or four ages: above all, infinite number of Palmes grow every where with Dates as bigge as both ones thumbs: In the Plain, the wind drives the Sand into folds, like Snow with us; ſo as if any winde ſtirre, no track of man, or beaſts laſts a quarter of an hour, wherefore to direct paſſengers, there are ſet up round Brick pillars, five or ſix yards high, one within a mile of another, which put me in mind of the *Iſraelites* being guided forth of Egypt by Pillars: Thus in a day and a half, came we to Roſſetto, formerly Canopus; a pretty little City, it ſtands upon

upon the Nile, four miles from it's entry into the Sea: once it was famous for all manner of Luxury; now it wants nothing thereto but Art, and a ſoft government: Here we hired a Boat for *Gran Cairo*, 360 miles off: In five days we arrived, though againſt the ſtream, and about the higheſt of the Inundation; for the Northweſt wind helpt us well: All that long way, we ſcarce paſſed four miles, but we found a pretty Town upon the banks, likely one of each ſide, oppoſite; which if Turkiſh they were high built, of brick or other firm ſtone, but if Arabith, and Egyptian, the houſes were moſt of mud, juſt in form of Bee-hives: The Nile at the higheſt is ordinarily near a mile, and a quarter over, ſometimes making a great plaſh of profitable ground; much benefit of the overflow is made by ditches, and Gardens, watred with Wheeles drawn by Oxen: as far as the River Waters, is a black Mould ſo Fruitful, as they do but throw in the ſeed, and have four rich Harveſts, in leſs than four moneths: Moſt part of the Banks, is ſet with dainty Sugar Canes, Flax, and Rice: In the way, the Wind failing, our Watermen drawing the Boat with Ropes from land, there came ſix of the Wild *Arabs*, five on Horſeback, one a Foot; each with a Launce, which they can uſe in hand, or dart,

very

very dextrouſlly; our Boatmen Rogues of the ſame race, ſtood ſtill, that they might take the Ropes, whereat the Janizary, a ſtout, and honeſt Turk diſcharged his *Harquebuze* at the Horſemen, who wheeling about, came ſpeedily again, where finding two of us with Piſtols, guarding the Ropes, and awing our Boatmen, they durſt not come on; nor were they ſudden in flight, but that the Janizary let flee once more, and as ſeemed to us, tufted through one of their Turbants; then away they ran: Finally we arrived at that part of Gran Cairo, called Bulakho, where we got direction to the Palace of a Venetian Gentleman the *Illuſtriſſimo Signior Santo Seghezzi*: whoſe noble way of living gives reputation to his Countrey, and protection to all Travellers in thoſe parts: Here my late Companions ſtayed but few dayes; for overcome with heat, and ſpirited by devotion, they haſtned to return by *Jeruſalem*: I not ſo impatient of the Climate, nor loving Company of Chriſtians in Turky, and but reaſonably affected to *reliques*, left them, and preſumed to receive a longer entertainment: whereto I found an invital freely noble of it ſelf, and with much regard to an honourable recommendation of me ſent by his excellence the Lord *Embaſſador* of *Holland* at *Conſtantinople*, Sir *Cornelius*

*Haga:* who having known my kinſman Sir *James Blount*, and ſome others of our name, was pleaſed in me, to honour their memory: Here my abode in a Family which had there been reſident twenty five years, informed me of many things with much certainty: Firſt, I muſt remember things upon record conſtantly renewed in Office, as the multitude of the Meſcheetoes, that is Churches and Chappels, five and thirty thouſand: then the noted ſtreets, four and twenty thouſand, beſides pretty turnings and diviſions; ſome of thoſe ſtreets I have found two miles in length, ſome not a quarter ſo long: every one of them is lockt up in the night, with a door at each end, and guarded by a Muſketeer, whereby fire, robberies, tumults, and other diſorders are prevented.

Without the City, toward the Wilderneſs, to ſtop ſudden incurſions of the *Arabs* from abroad, there Watch on Horſe-back four *Saniacks*, with each of them a thouſand Horſemen: Thus is this City every night in the year, guarded with eight, and twenty thouſand men.

These extravagant proportions, argued ſuch a Size of the main body, as made me deſire an entire view thereof; which I got in ſeveral places, but beſt of all from the top of the Caſtle, which is founded upon a rock

rocky aſcent, on the Eaſt ſide of the City: it is not quite decayed, nor diligently kept; but held rather as the *Baſhaes* Palace, than a Fortreſs, nor did I diſcern any Artillery therein: It was built by the old Soldans, and their Mamalukes, and that in ſuch a ſort, as teſtifies their Government to have been tyrannous and ſtately: there yet remain in one arched place. forty pillars of Porphyry as thoſe two of Saint *Mark* at *Venice*: at the foot of this hill is a place, ſome half a mile long, where they exerciſe their great Horſe; hard by ſtands a little Houſe and Garden all under the Caſtles view; therein the *Baſhaes* of Gran Cairo, when depoſed are kept, until they are either preferred, or ſtrangled: So potent is that Office eſteemed, and ſo full of State ſecrets, as may not be left unaſſured, either by Satisfaction, or Death: beyond this Caſtle, lyes the Plain ſandy deſart, which encompaſſes the Eaſt, North, and North-weſt of the City: from the Caſtle, to the Nile ſome three miles through old Cairo, extends an aqueduct far more ſtately and vaſte, than either that of *Conſtantinople*, or the other at *Rome*: the Nile runs along the South of the Town to the Weſt; making at its arrival a dainty little Iland, where amongſt many fine buildings, ſtands the *Nilſchope*: which is a little Caſtle, wherein is

ſet a pillar, with ſeveral notes declaring the inundation all over Egypt, according to each degree, which the water reaches upon the pillar; then they foreſee the future years encreaſe, and rate proviſion accordingly.

The day when the floud begins, is conſtantly the Summer Solſtice, the increaſe is uſually between fourſcore, and a hundred dayes: then ſuddenly it abates, and by the end of November, is within its narroweſt Banks, about a quarter of a mile broad: The cauſe of this admirable Inundation, I am not credulous enough to underſtand: The *whole* circuit of the City ſeemed to be between five and thirty, or fourty miles; a *Venetian* who was with me, affirmed it to be much more, he proportioned Italian meaſure, I Engliſh: This large compaſs helps other concurrencies to juſtifie the Turkiſh reports, how that after Selim his firſt entry of the Town, he ſpent four dayes in Combate before he paſſed quite through: Thoſe Relations which reſtrain Cayro, intend but of one principal part thereof named *Elkhayre* from the Founders habitation therein, according to which diviſion, that Burgh is but one of five principal beſide ten or eleven more of leſs name, and all joyned as *London*, and *Weſtminſter*. This City is built after the

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Egyptian manner, high, and of large rough ſtone, part of Brick, the ſtreets narrow: it hath not been yet above an hundred years, in the Turks poſſeſſion, wherefore the old buildings remain; but as they decay, the new begin to be after the Turkiſh manner, *poor*, *low*, *much of mud*, and *timber*: Yet of the modern Fabricks, muſt I except divers new Palaces, which I there have ſeen, both of Turks and ſuch Egyptians, as moſt engage againſt their own Countrey, and ſo flouriſh in its oppreſſion: I have oft gone to view them, and their entertainments, ſometimes attending the *Illuſtriſſimo* with whom I lived, otherwhiles accompanied with ſome of his Gentlemen: The Palaces I found vaſt and high, no ſtate or flouriſh outwardly: the firſt Court Spacious, ſet with fair Trees for ſhade where were ſeveral beaſts and birds rare and wonderful even in thoſe parts; the inner Court joyned to delicious Gardens Watered with Fountains, and rivulets; beſide the infinite varietie of ſtrange Plants, there wanted no ſhade, from Trees of *Caſſia*, *Oranges*, *Lemons*, *Figs* of *Pharoe*, *Tamarinds*, *Palmes*, and others; amongſt which paſs very frequent *Cameleons*: The entry into the houſe, and all the rooms throughout are paved with many ſeveral colored Marbles, put into fine figures, ſo likewiſe are

the Walls, but in Moſaik of a leſs cut: The Roof layed with thwart beams, a foot and half diſtant, all carved, great, and double gilt, The windowes with grates of Iron, few with glaſs, as not deſiring to keep out the wind, and to avoid the glimmering of the Sun, which in thoſe hot countreys, Glaſs would break with too much dazeling upon the eye: The floor is made with ſome Elevations a foot high, where they ſit to eat, and drink; thoſe are covered with rich Tapeſtry; the lower pavement is to walk upon, where in the chief dining Chamber, according to the capacity of the Room, is made one or more richly gilt fountaines in the upper end of the Chamber, which through ſecret Pipes, ſupplies in the middle of the room, a dainty *Poole*, either round, four ſquare, triangular, or of other figure, as the place requires; uſually twenty, or twenty four yards about, and almoſt two in depth: ſo neatly kept; the water ſo clear, as makes apparent the exquiſite Moſaik at the bottom; herein are preſerved a kind of fiſh of two or three foot long, like Barbels, which have oft taken bread out of my hand, ſucking it from my fingers, as top of the water; But that which to me ſeemed more magnificent than all ths, was my entertainment: enting one of theſe rooms, I ſaw at the upper

end,

end, amongſt others ſitting croſs-legg'd the Lord of the Palace, who beckning to me to come, I firſt put off my Shooes as the reſt had done; then bowing often, with my hand upon my breaſt, came near, where he making me ſit down, there attended ten or twelve handſome joung Pages all clad in Scarlet, with crooked Daggers, and Scymitars richly gilt: four of them came with a ſheet of Taffaty, and covered me; another held a golden Incenſe with rich perfume, wherewith being a little ſmoked they took all away; next came two with ſweet water and beſprinkled mee; after that, one brought a porcelane diſh of Cauphe, which when I had drank, another ſerved up a draught of excellent Sherbet: Then began diſcourſe, which paſſed by interpreter, by reaſon of my ignorance in the Arabick there ſpoken: in their queſtions, and replyes I noted the Egyptians to have a touch of the Merchant, or *Jew*, with a ſpirit not ſo Souldier-like, and open, as the Turks; but more diſcerning and pertinent: in ſome remote part of the houſe, they have their ſtable of Horſes, ſuch for ſhape, as they ſay are not in the world, and I eaſily believe it, but unuſeful in other Countreys, by reaſon of their tender hoofs never uſed to any ground but Sand: They have one ſort of a peculiar race,

not a jot outwardly different from other Horſes, nor alwayes the handſomeſt; but they are rare, and in ſuch eſteem, as there is an Officer appointed to ſee the Fole, when any of that race is Foled, to Regiſter it, with the colour, and take teſtimony of the right brood; one of theſe at three years old, is ordinarily ſold for a thouſand pieces of eight, ſometimes more; the reaſon is, becauſe they will runne without eating or drinking one jot, four dayes and nights together; which ſome Egyptians wound about the body, and helpt with little meat, and leſs ſleep, are able to ride: this is of infinite conſequence upon ſudden deſpatches, to paſs the wilderneſs where neither water, nor graſs is found: from theſe perhaps grew the Fable of thoſe *Pardo-Cameli*, or *Dromedaries*; for ſeldome does any rarity of Nature eſcape the fabulous attaques of fancy: There are many ſpacious places in the City, which when the Rivers over-flow, are dainty Pooles called *Byrkhaes*, and of great refreſhment, as alſo the Calhis, which is a Channel cut through part of the City, from the Nile, into a Plain on the North, where it makes a fruitful plaſh of at leaſt ten, or twelve miles campaſs, affording alſo many rivulets to the Gardens; in theſe Byrkhaes, and Calhis, towards evening, are many hundreds Waſhing

ing themſelves; in the mean while divers paſs up, and down with Pipes, and Roguy Fiddles, in Boats, ful of Fruits, Sherbets, and good Banquetting ſtuffe to ſell; after the Rivers fall, thoſe places are green for a while, then burn to ſand: Notwithſtanding the exceſſive compaſs of this City, it is populous beyond all proportion; for as we rid up and down, the Principal Streets were ſo throng'd with people, as the Maſters of our Aſſes, went alwayes before, ſhoving, and crying *Bdaharack*, that is, make room; ſuch infinite ſwarms of Arabs, and Indians flock to the plenty, and pleaſures of Gran-Cairo; ſo as I there heard from divers Honourable Perſons, that not long ſince, they had a plague, which in one year ſwept away eighteen hundred thouſand and odde, yet within leſs than five years after, there was more throng of people, than ever they had known. All diſeaſes there are rifer in Winter; eſpecially the plague, which at the ſummer Solſtice ſuddenly ceaſes.

When the wind ſits South-ward, (whether it be the Spices of Ethiopia, or not, is uncertain,) it is ſo odoriferous as any Spaniſh Cloye, and ſo hot, as when it held long, it ſo corrupted my ſtomach, as till the wind changed, no meat went through me, ſometimes, nine or ten dayes together: on the

not a jot outwardly different from other Horſes, nor alwayes the handſomeſt; but they are rare, and in ſuch eſteem, as there is an Officer appointed to ſee the Fole, when any of that race is Foled, to Regiſter it, with the colour, and take teſtimony of the right brood; one of theſe at three years old, is ordinarily ſold for a thouſand pieces of eight, ſometimes more; the reaſon is, becauſe they will runne without eating or drinking one jot, four dayes and nights together; which ſome Egyptians wound about the body, and helpt with little meat, and leſs ſleep, are able to ride: this is of infinite conſequence upon ſudden deſpatches, to paſs the wilderneſs where neither water, nor graſs is found: from theſe perhaps grew the Fable of thoſe *Pardo-Cameli*, or *Dromedaries*; for ſeldome does any rarity of Nature eſcape the fabulous attaques of fancy: There are many ſpacious places in the City, which when the Rivers over-flow, are dainty Pooles called *Byrkhaes*, and of great refreſhment, as alſo the Calhis, which is a Channel cut through part of the City, from the Nile, into a Plain on the North, where it makes a fruitful plaſh of at leaſt ten, or twelve miles campaſs, affording alſo many rivulets to the Gardens; in theſe Byrkhaes, and Calhis, towards evening, are many hundreds Waſhing

ing themſelves; in the mean while divers paſs up, and down with Pipes, and Roguy Fiddles, in Boats, ful of Fruits, Sherbets, and good Banquetting ſtuffe to ſell; after the Rivers fall, thoſe places are green for a while, then burn to ſand: Notwithſtanding the exceſſive compaſs of this City, it is populous beyond all proportion; for as we rid up and down, the Principal Streets were ſo throng'd with people, as the Maſters of our Aſſes, went alwayes before, ſhoving, and crying *Bdaharack*, that is, make room; ſuch infinite ſwarms of Arabs, and Indians flock to the plenty, and pleaſures of Gran-Cairo; ſo as I there heard from divers Honourable Perſons, that not long ſince, they had a plague, which in one year ſwept away eighteen hundred thouſand and odde, yet within leſs than five years after, there was more throng of people, than ever they had known. All diſeaſes there are rifer in Winter; eſpecially the plague, which at the ſummer Solſtice ſuddenly ceaſes.

When the wind ſits South-ward, (whether it be the Spices of Ethiopia, or not, is uncertain,) it is ſo odoriferous as any Spaniſh Clove, and ſo hot, as when it held long, it ſo corrupted my ſtomach, as till the wind changed, no meat went through me, ſometimes, nine or ten dayes together: on the

South-end of the City, is yet remaining the round Tower, wherein Pharoes Daughter lived, when she found *Moses* in the River, which runnes not above a Bowes shoot off: Hard by are *Josephs* seven Granaries, or rather some of their ruined Walls left, and four of them so repaired, as serve to keep the publick Corne: Three or four Miles out of the Town Northward, is a place called Materia, with the Tree of *Pharoes Figs*, under which Fame goes, that the Virgin Mary rested with *Christ* in her Lap, and washed Him in a Well thereby, when the fear of *Herod* made her fly into Egypt: There is in memory thereof, a Chappel built of no long time; me thoughts the Tree seemed the oldest in the Garden, and so most probably chose for the Story: I asked my Janizary how long those kind of Fig-trees used to last; he told me half an hundred years, or thereabout: yet I noted that if this Tree should fail, nevertheless that place hath many others of the same kind, ready to take the reputation upon them. Many rarities of living Creatures I saw in Gran-Cairo: but the most ingenious was a nest of Four-leg'd Serpents, of two foot long, black, and ugly, kept by a Frenchman, who when he came to handle them, they would not endure him, but ran, and hid in their hole;

then

rhen would he take his Cittern, and play upon it; they hearing the Muſick, came all crawling to his feet, and began to climb up him, till he gave over playing, then away they ran: Nor is this ſtranger in Nature, to ſee ſuch creatures delight in ſounds delightful to us, than to ſee them reliſh ſuch meats, as reliſh with us: the one argues a conformity to our compoſition in one of our ſenſes, the other in another.

Twelve miles South-weſt of the City, on the other ſide of the River; ſtand three oldeſt, and yet moſt entire *Pyramides*: The largeſt I entred into down a deſcent, ſome thirty paces, then creeping through a paſſage almoſt choaked up with ſand, we found a dark aſcent through a paſſage between great Marble ſtones, without ſtairs, only a little footing cut on each ſide; here we with every one a Candle in one hand, and a Piſtol in the other, for fear of rogues, who often murther, and rifle in thoſe Cavernes: I found two large, ſquare Chambers in the middle; the one empty; the other had in the midſt, a Sepulture open, and empty; about a yard and an half high, as much Wide, and within not above two yards long: the Stone ſeems a kind of Red *Porphyrie*, but is not, for it ſounds better than a Bell: it is fixt in the Foundation, nor can ever be

born

born away, as too bigge for the paſſage: This being the antienteſt monument in the World, encouraged me againſt the opinion of our decay in ſtature from our forefathers: The *Jews* pretended thoſe three *Pyramides* to have been built by *Pharoe*, who was drowned in the Red Sea, the little one for an only Daughter of his, the greater for his Wife; but the faireſt intended for Himſelf, miſt of his body, loſt in the Sea; I ſuſpected them to affect a glory in the renown of their Enemy; for *Herodotus* much more Authentique, fathers the chief upon Cleops; nor is there any Brick, whereof *Pharoes* buildings conſiſted.

The Form is quadrangular, leſſening by equal degrees, from almoſt a quarter of a mile each flat at the bottom, unto a ſquare at the top, little more than three yards Angular: the ſtones are exceſſive great; and as bigge above as beneath; all of an even fourſquare: That which made the building eaſie, and held it ſo long together, is the poſture of the ſtones, not laid in an even flat upon one another, as in other Fabricks; but begun at the Baſts upon firm Rocks, with the firſt row of ſtones laid ſloping, their outſide a foot higher than the inſide; which continues the ſame poſture to the very top, and makes the whole building ſet inward, and ſo with-

without mortar, faſten of it ſelf: each upper ſtone retires ſome half a foot ſhort of that whereon it lies; this ſharpens the bulk by juſt degrees upward, and makes the outward aſcent very eaſie; but in a countrey where there were any rain, it would ſettle the water, and decay the building.

There are about ſixteen or eighteen other *Pyramides*, extending South-ward, a matter of twelve or fourteen miles: They are ſaid to be of Kings far leſs antient than this, and yet though of the ſame ſtone, ruined extreamly; only wanting that poſture of the ſtones: This wonderful *Pyramide* is recorded to have been twenty years a building, with three hundred thouſand men and more, in continual employment, which if the ſtones came from the Red Sea, is very credible; but perhaps part was cut from thoſe Rocks under the Sand hard by where it ſtands: within two Bows ſhoot hereof, is a rock of ſome fourty yards circumference, and twelve or fourteen high, cut into the Form of a mans head; perhaps Memnons, famous for its ſounding at the Sun-riſe; the *Egyptians*, and *Jews* with us, told us it gave Oracles of old, and alſo that it was hollow at the top; Wherein they had ſeen ſome enter, and come out at the *Pyramide*: then I ſoon believed the Oracle; and eſteem all the

reſt

reſt to have been ſuch, rather than either by vapor, though not impoſſible; or Demoniak, which require too much credulity, for me: All that part of the Plain, for between twenty, or thirty Miles in length, and little leſs in breadth, hath ever been the place of Sepulture, for thoſe three Cities where now is Gran-Cairo; that is *Babylon*, (not that of *Perſia*,) *Memphis*, and *Cairo*: The Southern part belonged to Memphis, which was the Antienteſt, and ſtood moſt part on that ſide of Nile; thoſe bodies are the beſt Mummy, and were buried before the *Iſraelites* departure; one of which Sepultures being opened, I went down, tyed by a Cord, deſcending as into a Well, ten or twelve Fathom, leaving a Janizary, and two of our company at the top, to awe the *Arabs*; who often leave Strangers within, and return when they are ſtarved, to rifle them; the place ſo low as I was fain to creep, and all full of a dry ſand where moiſture never comes, that preſerves the bodies, as much as the embalming; Inſomuch as I have ſeen ſome of the Linnen, not touched by the embalming, to remain perfect white, and ſound; ſo many thouſand years, will things endure, when untoucht by moiſture, the ſole cauſe of putrefaction: The bodies lye moſt of them in the ſand, ſome in an open ſtone,

ſtone, with an hollow hewed therein; they are not beyond our ordinary proportions; in the pitch of the breaſt, is ſet a little Idol, the head of humane ſhape, with a prop under the chin: they are as big as ones middle finger, with Hieroglyphicks on the back; and made of ſtone or rather baked mortar; their being among the Dead, made me ſuppoſe them pieces Religious; which with their old Hieroglyphicks, in vain I ſearcht to interpret.

Above all the Antiquities of Egypt, I ſought to underſtand, that admirable Table of *Iſis*, not mentioned in *Plutarch*, and ſlenderly unfolded by *Pignoria*, but compleatly expreſt in the antique Egyptian Monument of Braſs, lately printed in *Italy*: it is thought under the Ceremonies of *Iſis*, and *Oſiris*, to containe that three-fold wiſdome of the old Egyptian Kings, and Prieſts; the one about the Nature of their Nile, and Soile; the other concerning the Policy of their State; in the third was valued the moſt important pieces of their Philoſophy.

To get information hereof, I followed the old examples, firſt uſed by *Herodotus*, then by *Julius Cæſar*, and after by *Germanicus*; which was to enquire of Prieſts; who (if any) were like to know ſomewhat in their own antiquities: I was helpt by an Interpreter to the-

the ſpeech of three Egyptian Prieſts, but found them utterly ignorant of all things not *Mahometan*: Nor can I wonder; for in the courſe of viciſſitude, the Egyptian ſuperſtition as the antienteſt in the world is likely to be the moſt clean loſt; and all Superſtitions, being in effect but juglings, have the fate of ſuch tricks, that is, while new to be admired, but in time to grow ridiculous to ſuch as diſcern their knavery, and ſtale to thoſe who do not; thereupon the Prieſts, like other Impoſtors, when their devices began to take but codly, changed them: This cauſed among the Heathen new Doctrines, and Ceremonies Eccleſiaſtique in ſeveral Ages; ſeldom all at a clap, but by degrees as occaſion, and the Peoples guſt required; nor ever happens a more ſudden occaſion of Innovation herein, than that of conqueſt; therefore whatſoever little memory of old Ceremonies, might have been left in Egypt, hath utterly periſhed in their frequent oppreſſions; eſpecially in thoſe two of late Ages; This of the Turks, and the former of the Circaſſian Mamalukes; which beſide the change of Ceremony, have corrupted all the ingenious fancy of that Nation into Ignorance, and Malice; Thus is failed that ſucceſſion of Knowledge, which by Word of mouth uſeth to be delivered from

one

one Generation to another; nor is there any reparation made by way of Books: The main reasons why the naked Mythological part of the Heathen Religions, was not expreſt in Writing, were two: Firſt, it would have expoſed them to the expoſition of many; whereby the ſeveral fancies, and intereſſes of men, either out of Opinion, or Deſign, would have raiſed pernicious Hereſies, as appears in the Alcoran, and Talmud: Therefore Numa Pompilius, having Writ Books of that kind, cauſed them to be buryed with him; and when (many ages after) they hapned to be found, the Prætor proteſted to the Senate, that they would deſtroy the Religion, if publiſhed; whereupon they were burnt: The other reaſon was, becauſe the inſtitutions of their Religions were addreſt, not to the wiſe, who are ſo few, as not to be reckned of, but to the multitude which is paſſionate, not judicious: wherefore they were not put into a rational way of diſcourſe, which had ſerved them up to the underſtanding: but rather acted in ſuch manner, as might move the Senſes, thereby raiſing ſuch paſſions as were to the advantage of their Religion; Hence came the perfumes, and dainty Muſick in their Temples; the fantaſtique veſtment of their Prieſts; their ſolemn Sacrifices, Pictures, Statues, and

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Proceſſions; which in new ſuperſtitions were altred, with contempt of the former; yet in the main point they all agreed; that was to amuſe, and entertain the imaginative part of the minde, befooling the Intellectual; ſo the Ceremonies renewed not alwayes utterly different, nor the ſame; but following the State reaſons, and popular Guſt: juſt like the weeds of each year, not ever of the former kind, but according to the Soyle and Seaſon: Now for the paſſions, thoſe ſenſible ſolemnities were excellently fitted: Yet becauſe there were ſome diſcerning Souls; to engage them they were admitted to theinſide of their devices, and called Sacris initiati, ſo were either taken with the Myſtery, or at leaſt with the favour to themſelves, and profit of the Republick, the latter ſort in love connived; the others were conjured, as the did dread the revenge of the Gods, never to divulge thoſe myſtical ſecrets; which alſo was, becauſe they were either cruel, impure, and horrid, (for with ſuch humors they complyed, as well as with the virtuous) or that they contained ſome profound reach of State, or Philoſophy beyond vulgar capacity, which adores eaſily, but pierces not; and that credulous reverence, is much advanced by a ſolemne concealement

——*Cupidine humani ingenii libentius obſcura*

*ſecura creduntur* : Therefore it is not hypocriſie, but a neceſſary regard to the vain nature of man, which forces moſt Religious to muffle toward the vulgar, concealing ſome of their inſide, either in Hieroglyphicks, Fables, Types, Parables, or School diſtinctions, and ſtrange Language; all which do equally obſcure to popular capacity, and are choſen according to the Genius of the Age, or Doctrine: Hereby were all ſort of wits entertained with a reverent ſatisfaction; the deeper in the kernel, the ſhallow in the ſhell: Thus is all light of Egypts old devotion, almoſt quite extinct: Now as for the Juſtice, and Government, is it perfectly Turkiſh, and therefore not to be ſet down apart; only it exceeds all other parts of Turkey for rigour and extortion; the reaſon is becauſe the Turk well knows the Egyptian nature, above all other Nations, to be malicious, treacherous, and effeminate, and therefore dangerous, not fit for Armes, or any other truſt; nor capable of being ruled by a ſweet hand: Wherefore among them, are more frequent, and horrid executions, than in the reſt of *Turkey* as *Empaling*, *Gaunching*, *Flaying* alive, cutting off by the Waſte with a *red hot Iron*, *Oynting* with Honey in the Sun, hanging by the Foot, planting in burning Lime, and the Like: in my two months

months ſtay, I ſaw divers fearful examples; eſpecially two; one at Gran-Cairo, of a Fellow, who in malice fired his neighbours Houſe: He was firſt Flayed alive, with ſuch Art, as he was more than three houres a dying, then was his Skin ſtuffed with Chaffe, and born ſtradling upon an Aſs up and down the Town.

The other was of three *Arabs*; who robbed in the VVilderneſs between *Roſetto* and *Alexandria*; they were taken at a place called *Maidyah*, where at my return I ſaw execution done in this manner: They were laid naked upon the ground, their face downward, their Hands and Legs tyed abroad to ſtakes; then came the Hangmen, who putting their own halfpikes, in at the Fundament did with a Beetle, drive them up leaſurely, till they came out at the Head or Shoulder; two of them dyed ſuddenly, but the third whom the Pike had not toucht neither in the heart, nor brain, would have lived longer, had not the ſtanders by daſht out his brains; then were they tyed upright, to ſtakes driven in the high way, and ſo left: Now the Turk to break the Spirits of this People the more, oppreſs them with a Heavyer poverty, than any of his other *Mahometan* Subjects; and therefore if there be one *Vizier*, more ravenous than other, he

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ſends him thither, and connives at all his extortions, though afterwards, according to the Turkiſh Policy, he knows how to ſqueeze him into the Treaſury; ſo ſatisfying the People, the Prince dreyns them, and they diſcern him no therwiſe, than as their revenger.

This *Vizier Baſha*, who now governs, carried with him from *Conſtantinople*, a Ship laded with Tin; at his arrival, he took a Catalogue of all wealthy Perſons; then to every man excepting ſuch as were ingaged in favour of the State, he ſent a piece of Tin, more or leſs, according to the ability of the Perſon, and demanded of each, ſo exceſſive a price, as generally it was not worth the fifth part, of what they paid: It is the cuſtom of the *Ottoman* Crown to preſerve the Old Liberties, to all Countreys who come in voluntary; which in *Scio*, and other *Ilands* of the Arches, it hath for examples ſake, maintained very honourably, till juſt cauſe was to the contrary: but thoſe whom they take by conqueſt, they uſe as a booty, without pretending any humanity, more than what is for the profit of the Conquerour; which moſt Conquerours do in effect, although not being ſo abſolute as the *Gran Signior*, they are fain to give the world more ſatisfaction in the poor counter-

feits

feits of Juſtice, Zeal, Clemency, Publique good, and the like: the Egyptians under their Circaſſian Mamalukes, were defended againſt *Sultan Selim*, like a flock of Sheep kept by fierce Maſtives, from the Woolf; wherefore his bloody Victory made him rage the more; ſo that after he had ſlain all the *Circaſſians*, and topt the reſt, he was not like *Pharaoh* content with the fift part, but took all, leaving no man owner of a foot of ground; and divided the Land into Farmes; the leaſt Farme payes one purſe, ſome two or three according to it's proportion; each purſe is eight hundred pieces of eight: the fixt rent the *Baſhae* muſt conſtantly make good to the Crown; he every year places or diſplaces the Farmers, as they outvy one another in gifts to him: the ſet rent never alters, and is eighteen hundred thouſand *Zeecheens* yearly; a *Zeecheen Turkiſh* I value nine ſhillings ſterlin.

This is proportioned into three equal portions; one is ſet out to furniſh the annual Pilgrimage to Mecha; the ſecond payes the Souldiery, with all other Offices, and Services Publique for that Kingdome; the laſt third goes clear into Chequer: theſe Farms are moſt in the hands of Egyptians; beſide which there want not *Timarres*, that is *Feudes* given to Turkiſh Horſemen, with ob-

obligation of Service in Warre, and to awe both Neighbours, and Subjects.

When *Selim* had Conquered this Kingdom, he boasted he had taken a Farm to feed his *Agemoglans*: Wherein his judgement was the same with the Romans, who esteemed it the Granary of their Republique; Wherefore the Turk at this day, employes the Egyptians, rather that Way, than to Arms; For he hath of them inrolled Souldiers, but fourteen thousand, and when any of those dye, he continues the pay to his Wife, and Children; Whereby without scandal, the Nation is made effeminate, and disarmed; VVich is the *Maxim* he holds upon that false, and dangerous people: He used till within this fifteen, or twenty years, to make (as in his other Kingdoms,) most of their Judges of the Natives, but they according to that Climate, were found damnably corrupt, and dis-affectionate to the Turkish Affairs; Wherefore now having made sure of that Countrey, he hath without any further respect of them, made a Decree, that none shall be capable of being a Judge amongst them, but a natural born Turk, whereby the Justice is excellently reformed; especially towards strangers, who before had no Protection beside poverty, to save them from false witness which shared them

them as a Booty between the Judge, and the Accuſers. Having thus at *Gran-Cairo*, enquired of ſuch points, as are peculiar to that Kingdom, I thought of my departure, which I purpoſed to direct in ſearch of ſome further antiquitie; Firſt, I asked for the famous old Temple of *Vulcan*; but could not hear any remainder of it, not any acknowledgement of *Jupiter Hammon*, who gave *Oracles* in the Weſt of Egypt: Then I deſired to view the paſſage of *Moſes* into the *Red Sea*, not above three dayes off, but the *Jews* told me that the preciſe place is not now known within leſs than the ſpace of a dayes journey along the Shore; wherefore I left that as too uncertain for any obſervation; and went by *Camel* two dayes journey South-eaſt, to ſee certain great ruins ſome fifteen miles from the River; I had hoped they might have proved the remainder of the *Labyrinth*, or *Pyramides* built by the twelve Kings in the Lake of *Maris*; but I rather by the Pillars, and *Turrets*, gueſſed them to have been ſome regal Palace: In our going thither, there hapned a little Whirle-wind which drave the Sand ſo upon us, as we were almoſt loſt; for divers times Paſſengers therewith overwhelmed, man and beaſt are not found, till many Ages after, when another VVind diſcovers them; our only Remedy

was

was to turn our *Camels* Buttocks to the wind, till the place where they ſtood was become a Pit, as deep as they could well go out off, then removed a little forward, make another ſtand, till we grew again environed; in this manner paſſing out an hour, till the wind ceaſed: This fright made us return neerer the *Nile*, where I ſaw two Crocodiles running together, in a muddy plaſh, the one about four foot long, the other not above two.

At my comming back, I began to think of going down to *Alexandria*, and from thence by Sea to *Joppa*, purpoſing to return home by *Jeruſalem*, which by Land is fifteen dayes journey on this ſide *Gran-Cairo*: Then took I my leave of the *Illuſtriſſimo Signior Sancto Seghezzi*, whoſe uſage of me all this while, and now at departure, was ſo honourable as might ſerve for pattern to each noble Spirit.

It being now forward in November, with the VVaters abatement began Egypt Spring; all the banks ſo green, fragrant and delicious, as if a new Paradiſe were up; the River ſhrunk generally into little more than a quarter of a mile broad; which cauſed one unpleaſing ſpectacle, that was of many wild *Arabs*, often ten or twelve together, ſwimming croſs to rob Villages and Paſſengers:

they first wrap their thin blew Coat about their head, then tye their Lance to their side; so naked swim over the River, which I had also seen at my going up, when the flood was nigh a mile and quarter over, but not so frequent; my two Janizaries with their Harquebuzes, and I with a Pistol, awed them, that they durst not assault the Boat; nor were they able to use the Launce (swimming) more than with one hand, and that but weakly: In this four dayes passage to *Rossetto*, I enquired of the Delta, and the Niles seven streams; the Delta is so named, from the form of that Letter, and is all that part of Egypt, which lies between the two branches of *Rossetto*, and *Damiata*; the first parting of which streams is about twenty miles below *Gran-Cairo*; part of this Delta, I had often heard by some of the Learneder *Jews*, to have been the Land of *Goshen*.

Nile had of old seven streams, five natural, and two cut by labour, to serve only in the overflow, there now remain only three, one artificial, which in the inundation, serves *Alexandria*: the two natural ones are that of *Pelusium*, now called *Damiata*, and the other of *Canopus*, now *Rossetto*; this latter is of late, so choaked, at the entrance into the Sea, Ships are fain

to

to unlade, and after a ſmall paſſage, to lade again; another hath quite furred up within leſs then thirty years, whereof there are three cauſes doubted: firſt, the gravel born down in the flood, for then the water is as gravelly as a puddle in the highway; Secondly, the ſand blown therein by the wind from the banks; if it be either of theſe, it may alter the courſe of the river, as in part it hath done formerly, which might be the ruine of the Cities, but not of the Kingdom: the third reaſon, is ſome defect, or diverſion from above towards the Fountain; that would be the deſtruction of all; but is not generally believed; yet me thinks, might well be ſuſpected, becauſe though ſo many ſtreams are ſtopt, the reſt run not higher than before; which they ſay, the many Ditches made of late ages, are the cauſe of. The Water taſts juſt like new milk, but ſomewhat nitrous, and if drank as in the River, troubled, it cauſes in ſtrangers, a flux; which to prevent, they take a Gallon, or more, of that Water, and if they have not time to let it ſettle, they caſt therein three or four bruiſed Almonds; they in leſs than an hour clarifie it like Chryſtal; which effect they have upon no other water, and thereby ſhewed the perfection of that.

At laſt arrived at *Roſſetto*, and ſo by *Male*

paſſed to *Alexandria*, I purpoſed from thence to take a voyage for Joppa; which paſſage, I rather choſe, than the other of Damiata, much neerer, but more infeſted with Pyrats: Here one day, I went to view the Port of Gallies, but was ſeverely prohibited: this ſeeming contrary to the uſual freedom of Turky, made me ſuſpect ſome notable defect in that harbour, which might hereafter be made uſe of; whereupon I went the next day ſecretly, unto a high decayed piece of a *Turret*, upon the wall over the Haven, to take a conſiderate view thereof; my acceſs was eſpied, and dog'd, by an Egyptian, one as I think, of the Garriſon hard by, whoſe violence produced an accident that made me forget all my other deſigns, and flye for ſafety of my life, unto a little *French* Bark, which I knew was that day, to depart for *Sicily*: We had not ſayled above five, or ſix leagues, but we ſaw a Spectacle of a ſtrain beyond the Spirit of theſe times: it was thus; a Malteſe gave chace to a Greek Veſſel, in ſearch of Turks, or Turkiſh goods; the Greek laded with Turkiſh goods, made up to us, who carrying no Flag, he judged Turks; but when at hand, we appeared Chriſtians, and from us no help to be had, He yielded, upon the Veſſel were four Turks; three ſuffered themſelves

ſelves to be taken priſoners; the fourth (we all looking on) ran up to the Stern, where taking a piece of cord, he tyed his feet, and one of his hands together; then threw himſelf headlong into the Sea; in which reſolute end, he ſhewed by what a ſhort paſſage, many a years miſery may be prevented, where other reaſons, or fear masked in them, enthral not.

Our Bark had twice before been taken by the Turks, and ranſomed; this Voyage met none, nor any notable danger, excepting one ſtorm, wherein we had like to have Split upon the rocks of *Candy*; Finally after twelve dayes, we came to *Siragoſa* in Sicily, from whence we went to Meſſina, and ſo to Palermo; whoſe delicacies, with my noble entertainment, in the houſe of a French Gentleman, their Conſul General for his Nation, ſtayed me to take a leiſurable view of that Kingdom, whoſe Cuſtoms, and Government, are ſo perfectly Spaniſh, as need not to be ſet down apart; eſpecially, this Memorial having not undertaken beyond the affairs of Turky, muſt not meddle with thoſe of Chriſtendom; only I may upon this Countrey, remember an Item given me by a very underſtanding Turk; in one part of the Archipelago, our Captain, who went Admiral to the whole Armado, cauſed many of the

Galleons to be linkt with Cables; this I knew dangerous among so many Ilands, and at length we began to fall foul one upon another; whereupon I asked the Turk why we rode so linked; he replyed, for to be ready all together, if we light upon the Malteſi; with that, under colour of magnifying them, I deſired to learn how they underſtood Malta, and ſo told him I wondred they would ſuffer ſuch a ſpot of earth to trouble them, and not rather deſtroy it, when they had ſome ſpare time from greater enterpriſes: He anſwered, that they would no more attempt Malta, but rather Sicily, which had better landing, and was abler to maintain an Army; and whoſe people having ſuffered under the French and Spaniard extreamly, and finding no other hopes in any Chriſtian Prince, are not much averſe from the Turkiſh Government; than (quoth he) if Sicily were ours, Malta muſt come in without blows, as victualled from Sicily, and no way able to ſubſiſt, when we were on both ſides of it: this diſcourſe I could never eſteemed to the full, till I had been in Sicily, and principally once, when I heard ſome of them not ſtick to ſay, that the Greeks lived happier under the Turks, than they under the Spaniards: yet I muſt note alſo, that of all the Chriſtian States, the Turks are the worſt provided to deal

deal with the Spaniſh; for all others that moſt ſubſiſts on Fortreſſes, which would prove hard knots to the Turk, whoſe Nature and Orders Military are not in any one point ſo much defective, as in that of Siege; from Palermo, I rode to Trepany, from thence I embarqued for Napels, whoſe rarities entertained me ſome days then went I by *Rome*; ſo by *Florence*, and *Bologna*, to *Venice*; where I arrived the eleventh month after my departure from thence: having in that time, according to the moſt received diviſions of Turky, been in nine Kingdoms thereof, and paſſed ſix thouſand miles, and upward, moſt part by land.

Thus have I ſet down ſuch obſervations, as were of paſſage local, and naturally born along, with the places whereon I took them; Now follow the more abſtract and general concerning the Inſtitutions of the whole Empire; wherein I take but the accounts of a reckoning made in haſt, and therefore ſubject to the diſadvantage of a haſty view, that is, to overſlip many things, and to ſee the reſt but ſuperficially: yet uſually quick glances, take in the moſt eminent pieces; amongſt which there are ſome like the dye of Scarlet, better diſcerned by a paſſing eye, than a fixt; of this nature I eſteem the moral points of behaviour; a new Commer appre-

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hends them with a judgement freſh, and ſincere, which further familiarity corrupts with affection, or hatred, according as it meets a diſpoſition conform, or contrary: the moſt important parts of all States are four, Armes, Religion, Juſtice, and Moral Cuſtoms: in treating of theſe, moſt men ſet down what they ſhould be, and uſe to regulate that by their own ſilly education, and received opinions guided by ſublimities, and moralities imaginary; this I leave to Utopians, who doating on their Phantaſtique ſuppoſals, ſhew their own capacity, or Hypocriſy, and no more: I in remembring the Turkiſh Inſtitutions, will only Regiſter what I found them, nor cenſure them by any Rule, but that of more, or leſs ſufficiency to their aim, which I ſuppoſe the Empires advancement: Firſt then, I note their Arms, becauſe in the ſway of mens affairs it is found --- *Omnia eſſe gladii pediſſequa*; in that fear as the ſtrongeſt of our paſſions, awes all the reſt; Their Infantry conſiſts of two ſorts; Firſt, ſuch as are levied upon particular Cities; they are more, or leſs according to occaſion; the ability of the Town, and diſtance from whence ſummoned; many of them are Chriſtians, and are ſent forth much better appointed in Clothes, than with us: each Town in ſeveral Colours, and their Arms

Arms ſufficient: they are lodged and exerciſed without the City, almoſt a month before they begin to March: The other part, and chief ſtrength, is of the Janizaries, whoſe number at my being in Turky, was four and forty thouſand, which as it fails, they uſe to ſupply upon occaſion, but never exceed; the manner is to re-inforce theſe bonds thus; evernow and then, there are ſent out Officers into divers Provinces, eſpecially the Northern, who, out of all the Chriſtian children, from the age of ten, to eighteen, or twenty, chuſe without ſtint or exception, ſuch as they think fit, and carry them to *Conſtantinople*; theſe they call Agemoglans; then after ſome obſervation of their Perſons, thoſe of moſt promiſing parts, are ſelected for the Gran Signior his Serraglioes, either that of *Conſtantinople*, or his other of *Andrinople*, where they are taught to write and read; to underſtand Arabick, to uſe their Bow, with other weapons: then call they out the Choiceſt Sparks, who, as their capacities grow approved, are inſtructed in State affairs, and by degrees, taken in to higheſt preferments; theſe are called Johoglans: the worſt, and of leaſt quality, are aſſigned to the drudgery of the Horſe, to the Gardens and other baſe Offices, ſome are made Mariners, and Galeots: the gene-

ral ſort, neither rare, nor contemptible are by the *Aga* of the Janizaries diſtributed abroad, where without charge to the Prince, they earn their living by hard labour, till the age of two and twenty; then ſo inured to endurance befitting a Souldier they are brought back, taught their Arms, and prepared for Service: Theſe are enrolled Janizaries: this choice, and education of perſons, apt to each uſe, muſt needs make it excellently performed, as being more natural than the courſe of Chriſtendom, where Princes put Arms into the hands of men neither by ſpirit, or education, martial; and entruſt their chief employments, with reſpects of birth, riches, or friends; which to the ſervice intended, are qualities not ſo proper, as thoſe perſonal abilities, which prevail in the Turkiſh Election: Theſe though the Sons of Chriſtians, hate that name above all others, and are found (as I have ſeen ſome of them) without any natural affection to their Parents, as it were tranſplanted, acknowledging themſelvs the Creatures of the *Ottoman* Family; ſo much are the preſent engagements of life too ſtrong for all former ties of blood: their pay is perpetual, both in Peace, and War, more or leſs, according to perſonal merit; which excites to notable attempts; other preferment they receive none

none unleſs it be at *Timarre*; for if any of them ſhould be in honour, he might be too much regarded by his fellows, whom the Prince will not permit to acknowledge any beſides himſelf; for which reſpect this Emperour, at *Andrinople*, as it were in face of the Army, cauſed a great Perſon, once of this Order, to be ſtrangled, and Proclaimed Traitor, when I was in Hungary; whereat I heard many of the Janizaries ſpeak inſolently in publique, yet durſt they do no more, feeling this Princes Spirit, too great for them.

They are never caſt off; for when old or maimed, they are kept in *Garriſon*: This Company was held diviſed in imitation of the Roman Prætorian Cohorts, or rather of the Macedonian Phalanx, and hath performed as bravely as either; but is now, in great part corrupt; for contrary to their Primitive Inſtitutions, many of them marry, others follow Merchandize; and whereas heretofore, they were all choſe the Sons of Chriſtians, whereby that cauſe was kept under, and the Turkiſh ſo much increaſed, now the Chriſtians are permitted for money, to excuſe their Children, and the Turks to prefer theirs; Some hold this an errour a pernicious one, as leſſening that due proportion which ſhould be maintained between the com-

compellers, and the Compelled; the Turks rather think the Christians not now so strong, as heretofore, and therefore not to need the former diminution: experience made me of this opinion, considering that it is many years since most of his Christian Countreys were taken in, and how every age dyes them of a more deep *Mahometan*, than other; but should he win any Christian Province of new, he would not spare in this way to exhaust it, till it were sufficiently enervate: The mortallest corruption of this Order hath hapned of late years; that is, knowing their own strength, and grown saucy with familiarity at Court, they have proceeded to such insolency, as hath fleshed them in the blood of their Sovereign *Sultan Osman*; and in Mustapha, they have learnt that Damnable Secret of making, and unmaking their King at pleasur; whereby the Foundation of all Monarchy, that is, the due awe towards the blood Royal, is so irreparably decayed in them, as like the lost state of Innocence, can never be restored.

This requires an erection of new Bands never tainted, to supplant these Janizaries, who else will grow to such a Military *Anarchy*, as did the Pretorians of *Rome* in their Empire, till they reduce it to nothing: Wherefore some think, that the expedition, where-

wherein the Gran Signior hath now engaged his Perſon againſt *Perſia*, is deſigned with a reſolution to ſpend the Janizaries very freely.

The Cavallery is made up of two ſorts; Firſt, of Spahyglans, to the number of two and thirty thouſand: theſe are continually near the Court: out of them are choſe Troops to Guard his perſon Royal, upon all removes; they uſed not to go to War except he went himſelf, but of late they are often ſent with the Gran Vzier: the other ſort of Spahyes, are tearmed Spahy Timariots, from certain Timarres, or Feudes, given them for term of life, with obligation to ſerve on Horſe-back, well appointed, whereſoever they ſhall be ſummoned: This is not much unlike our old tenurs of Knight-ſervice, or Eſcuage; but not Hereditary: according to the value of the Temarr, the Temariot is to come in with one, two, three or more Horſes; I have ſeen many bring in five or ſix; this reaſon till I was informed of, I wondred to ſee Cavaliers carry to the Warres ſuch ſuperfluous retinue; as frequently to have men riding after them, ſome bearing a Coat, ſome a Fiddle, many nothing: Theſe Spahy-Timariots beſides their ſervice in War, have another uſe no leſs important, that is, to awe the Provinces wherein they live, and cauſe them

them to be well Cultivat; wherefore in all expeditions many are left at home: they are bravely horſed managing their Lance, and Bow, with much dexteritie: their number is uncertain, as ever multiplying, either upon better Population of old poſſeſſions, or conqueſt of new; ſo both Peace and War encreaſe them; nothing but the loſs of a Province doth diminiſh them; for their Death is but the preferment of new deſervers.

At this time, the owners of the Timars are about three hundred thouſand, whereto added their companions, which they are obliged and never fail to bring in, they make in all, above ſeven hundred thouſand; which number was told me, with many other of their notes, by ſome of the Timariots in the Army, where, though held a Spy, they ſcorned to afflict me, but rather chuſing to glorifie their State in my Relation at home, informed me of all, and much againſt my will, forced me in their preſence to write it down; which I did in Italian, and in terms ſo reſpective, as when the *Interpretor* expounded, they received me exceeding kindly, making me eat, drink, and lodge in their tents all night: Beſide the Spahyes, there are another ſort of Horſemen, who are Voluntaries, ſerving at their own charge; they

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are of three ſorts: Some come in hopes of preſent Booty; others to merit a Timar; the third in meer devotion to gain Paradiſe by dying for the *Mahometan* cauſe.

The firſt of all others, the baſeſt, mixt of Turks and Chriſtians, uſually go before the Army, to Spy and Pillage; they having rather the Spirits of *Free-booters*, then of Souldiers, would never ſtand one ſtroke of an encounter, but that the deſperate bravery of their companies does often engage them irrevocably: The ſecond ſort are forward enough, eſpecially where the ſervice is eminent. The third are the moſt Reſolute troops of the Army; they come like ſo many *Decii*, men vowed for the publique; nor are they known ever to return home, unleſs with victory, ſome of them are daily ſeen ſingle to invade a whole Squadron; others after much aſſay of valour open their breſts, and ſtand a volly of Muskets; theſe men are heavy upon the enemy, for ----*Vincitur haud gratis jugulo qui provocat hoſtem.*

This Reſolution is not the child of Reaſon, or Honour; but bred by way of Religion; for *Mahomet* knowing he had not to deal with a Scholaſtique and Speculative generation, but with a people rude, and ſenſual, made not his Paradiſe to conſiſt in Viſions, and *Hallelujahs*, but in delicious fare, pleaſant

ſant Gardens, and Wenches with great eyes, who were ever peculiarly affected in the *Levant*; now to ſuch as dye in Warres for the *Mahometan* faith, he promiſes that their ſouls ſhall ſuddenly have given them young luſty bodies, and ſet in Paradiſe, eternally to enjoy thoſe pleaſures, notwithſtanding any former ſins; to thoſe who dye other deaths, he aſſigns a *Purgatory* tedious, and at laſt not ſuch an height of pleaſure: It is ſcarce credible, what numbers theſe hopes bring in; I have ſeen Troops ſometimes of above an hundred together; ſo effectual an Inſtrument of State is Superſtition, and ſuch deep Impreſſions dos it make, when fitted to the paſſions of the Subject; and that uſeful in thoſe whom neither Reaſon, nor Honour could poſſeſs. The chief Auxiliaries of the Turks, are the Tartars, who live on this ſide mount Taurus; they are by us called the Petit Tartars, to diſtinguiſh them from thoſe others of Chriem, who have much vaſter Dominions beyond the mountain, but thereby of difficult Commerce, with theſe parts of the World.

The great Turk hath made frequent affinity, and league with theſe Petit Tartars; and hath entailed the Crown upon them, in caſe the *Ottoman* line ſhould fail; not only becauſe when a ſmall Nation inherits a greater,

greater, the leſſer is immerſt in the acceſs of the greater; which under colour of loſing it ſelf, makes an acquiſt of its inheritor; but for other regards peculiar to that Nation, eſpecially for their Scituation upon the Black Sea, in ſuch manner, as they may at pleaſure, make ſudden Excurſions to the very point of *Conſtantinople* it ſelf; nor had the Turk any remedy, when abſent in impreſſes from home: wherefore he caſts many tyes upon them, and ſeldom goes to War without ſome of their Troops, which beſide the ayd and reputation they afford him, are a kind of hoſtage: in this preparaion againſt Poland, there came down forty thouſand of them to the Camp, but were marched forward with the Army, before my arrival; ſo that I ſaw none of them, ſave ſome few ſick, and caſhiered perſons, who ſeemed more ſallow, and ill-favoreder people than the Turks, not ſo well cloathed, nor ſo civil, and thoſe Turks who wiſhed me well, forewarned me from going amongſt them, telling me their hatred to Chriſtians was ſuch, as they would go near to Captive or Rifle me: When I entred the Skirts of the Empire, the fame of their Army then meeting for *Poland*, was as (fame uſes to be) exceſſive, threatning no leſs then ſeven hundred thouſand; but upon nearer acceſs, it

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ſcarce held up one hundred and fourſcore thouſand, reckoning in the *Tartars*; whereupon I much enquired, why the Turkiſh Armies were not now ſo numerous as in former times: among many anſwers, the wiſeſt hit upon three points, firſt that the enemies now (excepting the *Perſian*) were not ſo potent as heretofore; Secondly, experience had taught them, that multitudes overvaſt are neither capable of order, nor proviſion; wherefore to avoid confuſion, and famine, they bring no more into the Field then are neceſſary: the third was, before their Dominions were inlarged, they thought it better to employ their Multitudes in new Conqueſts then to leave them idle, neceſſitous, and dangerous at home; but ſince their enlarged territories, they are diſtributed into Colonies to people, and mannage them, which thereby will in time, become more populous, and potent, than ever: Thus did none of them acknowledge any diminution of people, as is plainly ſuppoſed by many, who never viewed their great ſwarms and vaſt plantations. The Turkiſh Arms, much differ from ours: their Harquebuze like our Calyver; their Scymitar, a crooked flat Back-ſword; at Sea amongſt ropes, or on Horſe-back againſt Armour, it excels a Rapier, but in open fight

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is much inferiour; it hath ever been the Eaſtern weapon, as likewiſe their Iron Mace, which they uſe both in ſtroke and hurle; they are admirable with their Bow and Arrows; there is among other trophyes, at the Caſtle-gate of *Belgrade*, ſet up a Head-piece, which I hold Petronel proof, ſhot clean through both ſides, (and as they ſay) head and all, with one of their Bowes; the Arrow (as all theirs are) like thoſe little red ones which our children uſe, I ſaw yet ſticking in the Head-piece: they bear no weapons but in travel; then ſome of them ſeem like a moving Armory: Firſt, the girdle ſtuck with three or four Piſtols; then on each ſide, a knife as long as mine arm, with another of a foot long, for ordinary uſes, tuckt to his Coat: An Harquebuze on his ſhoulder; on his thigh a *Scymitar*; on the one ſide of the Saddle Pummel, a Petronel; on the other a ſtraight Sword, the blade hollow, long, and four-ſquare; by that, either a little Axe, or an Hungarian Mace, or both; at his back, hang Bow and Arrowes: when he comes to his lodging, all theſe with his Bridle full of Braſs gilt Boſſes, he faſtens to the tree or wall where he reſts; after, upon the ground ſpreads a Blanket, whereon he firſt ſupps, than ſleeps in his Clothes, with his Saddle in ſtead of a pillow. Armour I

think

think they have not ſo plentiful, and compleat as we; yet I know not well, for it was ever packt up on Horſe, or Waggon; to three Horſemen was allowed one Waggon; I ſaw no Muſters; nor Marches near an Enemy, and therefore have little experience of their diſcipline in that point: They march in Rank and File with wonderful ſilence, which makes commands received readily: they are alwayes provided of Bisket, dry fiſh, and ſtore of Rice, with a kind of courſe butter, ſo as in the greateſt defarts, they are in plenty: thus their Armies paſs the ſandy barren Countreys towards *Perſia*, with leſs endurance than did the *Romans* in ſmall numbers of old: one notable piece of their diſcipline, they told me; that is, excepting none but the Janizaries, to encompaſs all their other Foot *Battagliaes* in the Rear, with greateſt part of the Horſe, in form of a half-Moon; they have order not to meddle with the Enemy, but only to neceſſitate their own forward till they have gone through the oppoſite Forces, and in caſe of flight, to hold them out to ſlaughter; which done, themſelves begin upon the enemy: thus that neceſſity which is the Mother of all brave performance in vulgar ſpirits, and which the Ancients ſo much ſought to caſt upon the Souldier, by Hills, Rivers, and ſuch Scituations,

tuations, the *Turks* carry along in all places; thereby forcing valour, even out of fear; ſo ſerving themſelves effectually of People neither valiant, nor affectionate, and that without intreaties, Donatives, or other inconvenient indulgence of Government. Thus much of their Land Forces; their Navies are provided to the Seas within their Dominions: the chief are the Black Sea, and the Mediterraneum; the Helleſpont I eſteem but a paſſage from the one to the other: Their Boſphoron Fleet Trades into the Black Sea, upon ſeveral Services; as to invade the *Moſcovite*, *Circaſſes*, *Caſſackes*, with others, returning in *July*, or *Auguſt*, laded with Honey, Wax, and eſpecially Wood, and Slaves, which it tranſports to *Alexandria*, buying therewith Flax, Sugar, Sherbets, Rice, Tapeſtry, Corn, and other *Egyptian* Commodities; with which, and part of the Tribute, in January, they return for *Conſtantinople*, ſo enjoying the Trade Winds which in thoſe parts uſually in Summer ſit Northernly, and in Winter Southernly.

The other part of their Navy ſerves upon the *Mediterraneum*; it is called the *Barbary* Fleet; it is the more Warlike, and acknowledges the Gran Signior, but not ſo abſolute, for the gains of the other Fleet goes

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to his Coffers; but what the Moors get is their own; which makes them more earnest in *Pyracy*, and desirous to be held as *Pyrats*, to gain a kind of liberty, and that all Christians may be Prize, without any impediment by league at Court: This the Turk grants under the excuse of their disobedience, and *Pyracy*, he infects those Christians, who being in League with him, he could by no other pretence weaken; and this also in case of necessity, keeps him an exercised Fleet for War: That this is connivance appears plain; for he Claims and Protects their Cities, though not their Persons, and they never make Booty of Turkish Goods, or Subject, though a Christian; and divers of them I saw saying in the midst of the Armado Royal; yet they counterfeit the *Pyrate* so well, that the Gallies and Vessels of *Argyers*, will not come within the *Dardanelli*; and my self not then knowing this Art, had at *Rhodes*, by a rash mistake, almost lost my Liberty; where the Admiral Galleon of Tripoly, coming for fresh Water, Rode in the Mouth of the Port above three hours without casting Anchor, as pretending fear of being within command; this made me judge it an *English* Ship, as likewise the Colours, which so far off I took for the Kings: wherefore desirous to see my Country-men, I hired a Greek

Boat

Boatman to carry me thither, where being almoſt arrived, I perceived my deſperate errour, from whence I was forced with entreaty, mony, and my dagger at his breaſt, to make him row me off.

The Turks are but ill ſupplyed with Seamen; for beſide Renegadoes they have but few skilful Saylers, and would have had fewer, but that as of old, the *Carthaginian* Hoſtility exerciſed the *Romans* at Sea, who elſe had not ſo early learnt Navigation, and by conſequence, could not ſo ſoon have Maſtred the World; juſt ſo, (though in a far weaker manner) do *Florence* and *Malta* conteſt with the *Turk* at Sea, enough to practiſe, but not defeat him: to which effect, I have heard ſome of them by way of jeer ſay, that the *Gran Duke* and *Malta* did by the *Gran Signior*, like little barking *Dogs* about a *Lyon*, keep him awake, and if ſometimes they ventured to give him a nippe, it did but rouze him, without any hurt of importance; for ought I knew, they had reaſon; for though reliſtance be neceſſary, yet when ſo inſufficient it is worſe then none.

Their termes of Navigation are Italian, either to their Slaves, being moſt of that Nation; or that themſelves Inlanders Originally, have a Language defective in Maritime

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ritime affairs: Their veſſels are either *Turkiſh* built, or Prizes; their own built, they call *Caramuzaels*, many whereof are great Ships; all have Rounds on the outſide, like Staires; the Stern, and Fore-caſtle, built four or five Stories high; ſo as I have ſeen ſome of them carry ſeven or eight hundred Paſſengers: that form makes them ſlow of Sayle, unwarlike, and eaſily over-ſet by weather. Their Gallies are light, of an excellent mould, and endure an high Sea, eſpecially thoſe of *Rhodes*.

The main ſtrength of both their Fleets, are tall Ships taken from *Hollanders*; where the Cowardize of that Nation is made a Weapon againſt all Chriſtendom; and teaches us what a virtuous cruelty it would be to bar Ranſom, or return to all who yield their Ships, upon what odds ſoever; All great examples have a little of the unjuſt; now though this might ſeem hard meaſure to ſuch, who yeelded upon extream oddes; yet were it neither ſo general a miſchief, nor ſo important as the contrary indulgence; and men would not only become more reſolute in thoſe neceſſities, but more wary of going ill provided.

Nothing makes the *Hollanders* ſo faint, as the *Turkiſh* known decree of impunity, and liberty perſonal to ſuch as render without

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diſcharge of Artillery; wherefore they ſeeing preſent ſafety in yielding, and no future deſtruction at Home, do eaſily give up other mens goods, for their own ſecurity; upon theſe tearms, the Admirall Galleon where I ſayled, a goodly Veſſel of forty brave Pieces, had been taken, as the Turks aſſured me, by two of their Polakers of ten or twelve Guns a piece: Our Ships they do not willingly ſet upon; not only for their able defence, but alſo becauſe the Veſſel, which uſes to be a conſiderable piece of the Booty, is to them unuſeful; for their imployments being *Pyracy*, can make little uſe of an *Engliſh* Bottom, whoſe mould is too ſlow for that purpoſe: wherewith they asked me how we did in War at Sea, where our enemies might come on or off at leiſur: I replyed, theſe which came into their Seas, were private Merchants Veſſels of Trade, ſlugs made only for burden and weather; But for War our *King* had a Navy Royal of another frame the beſt for Sayl and Fight, in the World.

The ſtrangeſt thing I found among the Turkiſh Mariners, was their incredible civility; I who had often proved the Barbariſme of other Nations at Sea, and above all others of our own, ſuppoſed my ſelf amongſt Bears, till by experience, I found

the contrary; and that not only in ordinary civility, but with ſo ready ſervice, ſuch a patience, ſo ſweet, and gentle a way, generally through them all, as made me doubt, whether it was a dream, or real; if at any time I ſtood in their way, or encombred their ropes, they would call me with a *Janum*, or *Benum*, terms of moſt affection, and that with an encline, a voyce, and geſtur ſo reſpective, as aſſured me, their other words (which I underſtood not) were of the ſame ſtrain: The Captains chief Gain in this Voyage, is by Paſſengers; yet if intereſt ſhare in this behaviour, they are not quite void of it, that can act it ſo well: Nor are they irreligious, ſo all the Voyage, Morning, and Evening, they Salute the Sun with three general Shouts, and a Prieſt ſaying a kind of Letany, every prayer ending with Macree Kichoon, that is, be Angels preſent, the people anſwer in manner of a ſhout Homin, that is, Amen.

Thus much of the Military part of Turky; to which I adde the point of Fortification; Herein their proceeding is direct contrary to the *Spaniards*, he not having multitudes of his own ſufficient to plant *Colonies*, is forced in all his Conqueſts (if he will have any people to Govern over) to preſerve the naturals: Now they not being aſſured it

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Affection, must be awed by Fortreſs; which is a way, not only unſure, but ſo chargeable, as makes him gain but little by his winnings.

The Turk on the other ſide, well ſtored with people; Firſt, conſiders what number of his own, he will aſſigne for Timariots to each Province which he takes; then he deſtroyes all it's Nobility, and ſo far of the Vulgar, till there reſt only ſuch a proportion as may till the land, and be awed by thoſe Timariots with other ready Forces; that remainder is kept to Manure the land. this thus eſtabliſht, he needs not the Fortreſs for himſelf; nor will he leave it a refuge for Enemies, or Rebels: yet if it be a Frontier, he does not quite demoliſh it, but keeps it in ſuch caſe, as may hold out till he might ſend an Army, ever ſuppoſing himſelf Maſter of the Field; whehefore as it ſtands in more, or leſs danger, ſo is it provided: Thus in *Hungary* the Caſtle of Belgrade is neither razed, nor carfully maintained; but that of Buda is guarded with a ſtrong Gariſon; all thoſe within the Kingdom are pulled down; ſo is it in his other Countreys: his Maritime Fortification, becauſe of ſudden acceſs by Sail, are he'd in the rule of Frontiers, and withall to command the Haven, yet is not the care of them

so diligent as in Christendom; they every where gave me free access, excepting Egypt; where the extraordinary subtil malice of that people makes more Vigilance, and restraint, then elsewhere: Now follows their Religion, wherein I noted only the Politick institutions thereof; these observations moving only in that Sphere, cannot jar with a higher, though the motion seem contrary: *Mahomet* noting the outward Solemnities, wherewith other Religions entertained the minds of men; he judged them perhaps in part, effeminate; as those dainty Pictures, and Musick in Churches, those strange Vestures and Processions; and partly chargable, as those stately Sacrifices, and other solemnities of the *Heathen*, and all driven already to that heighth, as he could not out-goe; wherefore he refused to built his Sect thereon; Nor did he much affect to support it with Miracles, whose credid frequent Impostures had rendred suspected to the World; but rather chose to build it upon the *Sword*, which with more assurance commands *Mankind*: Every Novelty draws men in for a while; but where the gain is not great, they soon grow weary, unless compulsion hold them on; therefore in his first beginnings, when he was asked what Miracles he had to approve his Doctrine, he drawing

drawing forth his *Scymitar*, told that *God* having had his Miracles ſo long ſlighted by the incredulity of men, would now plant his Laws with a ſtrong hand, and no more leave them to the diſcretion of Ignorant, and vain man; and that he had therefore ſent him in the power of the *Sword*, rather then of Miracles: from hence is it that now their Boyes ride to Circumciſion, bearing an Iron club in their hands. Nevertheleſs, he failed not to frame his Sect ſo as might take humane nature; not the Intellectual part; for all Superſtition ſubſiſts on weak Hypotheſes, whoſe plauſible reaſon may for a while prevaile in the World, by poſſeſſing ſome ſhallow, raſh, peremptory brains, but cannot hold out long, unleſs it have better root, than that of argument: He therefore made it comply with the main parts of our Nature, Hope, and Fear: to the one he ſet out a Paradiſe; to the other though not a Hell, yet a ſhrewd Purgatory: his Preaching of Paradiſe, more then Hell, favours hope above fear, thereby filling the mind with good courage; which was much to his Military purpoſe: for he finding the *Sword* to be the foundation of Empires, and that to manage the *Sword*, the rude and ſenſual and more vigorous, than wits ſoftned in a mild rational way of civility; did firſt frame his inſti-

institutions to a rude insolent sensuality; after which education, he fitted his future pretences just unto such capacities: wherefore seeing that mens opinions are in great part complectional, and habitual, it is no wonder to see them taken with promises, which to us seem beastly, and ridiculous; they as much despise ours, and in a more natural way, every thing is received, not at the rate of its own worth, but as it agrees with the receivers humour; whereby their hopes, and fears though false, prevail as strongly as if true, and serve the State as effectually, because Opinion which moves all other Actions, is governed by the Apparency of things, not by their realty: Now to the intent that the most notable fancies of men might be entertained, there are four several Orders in their Religion; all very malicious against Christians; otherwise I have not noted them vicious, excepting their profest Sodomy, which in the *Levant* is not held a vice: each Order upholds it's Reputation upon some one peculiar vertue, which alone it professes, not pretending to any other: The *Calenderim* upon *Chastity*, wearing an *Iron Ring* through the skin of his yard; in some I have noted it capable of being taken off with small difficulty; The *Haggiemlar* on Musique, and love-songs: The *Terlacchi*

on

on Revelations, and Eutheuſiaſmes, to foretel and divert divine wrath: The moſt rigid ſpirits are the *Derviſtar*, like *Baals Prieſts* launcing themſelves with knives: theſe *Derviſtar* have murdred divers *Baſhaws*, and alſo attempted ſome of the Emperours, in the midſt of their Armies; ſo dangerous are violent ſpirits, when ſeconded by Religion, which being the only pretence in its way glorified to Umpire Sovereign Authority, is to be kept within its due limits, leſt inſtead of Cooperating with the ſtate, it grow abuſed beyond that uſe.

All theſe Sects are governed by one Head, called the *Muſty*, whoſe authority unites and orders them; ſuppreſſing ſuch diſorders, as the ſcruples, or intereſs of men raiſe: This *Muſty* is created by the Emperour, to whom he is held ever ſubordinate; which makes the Turkiſh Theology excellently to correſpond with the State, as depending thereon; and ſeems of reaſon more Politick; then if this head Eccleſiaſtick were of another Countrey, or otherwiſe independent upon the Prince, whereby having intereſſes apart, he might often make *God Almighty* ſeem to decree more conform thereto, then either to the occaſions of the Prince, or Common-wealth: for all *Heathenish Gods*

are uſed like *Puppits*; they ſeem to ſpeak, yet is it not they, but the man who in a concealed manner, ſpeaks through them, what he pleaſes; that part is acted, by the Expounders of their *Alcoran* now, as of the *Oracles*, or *Sybilles* books of old: Hereby the *Mufty* ſerves to animate the *Souldiers*, by colouring of publick impreſſes with Divine Authority, and alſo to decide Controverſies, when they are too unruly for any Arbitriment, not held Divine; wherefore he frequently conſults with the Gran Vizier, who as the ſoul of the ſtate inſpires him to the purpoſe thereof; full of that God he gives his Oracles: They paſs for grounded upon the *Alcoran*, which is given out for the Word of God: it is written in *Arabick* verſe, in form of Dialogue, between the *Angel Gabriel*, and their *Prophet*; it is prohibited to be tranſlated; which both preſerves the *Arabick* Tongue, and conceals Religion: All ſet *Texts* are obnoxious to ſeveral Expoſitions; thence grows diſtraction: So hath this bred four different Sects of *Mahometans*, each interpreting it according to the *Genius* of its Nation; the *Tartars* ſimply; the *Mores* and *Arabs* ſuperſtitiouſly; the *Perſian* ingeniouſly; the *Turks* with moſt liberty; each Nation ſcorns to yield unto other in opinion, for honours ſake; eſpecially the *Turk* and

*Perſian*,

*Persian*, who intended the Conquest of one another, do after the old Custom of Princes, dis-affect their People in Religion toward Enemy, that they may be more fierce, and obstinate against him; In this point the Turk grows disadvantaged; for of late, his people begin to be infected with Persianism: I have heard many of them in publique acknowledge the *Persians* better *Mahometans*, than themselves; which makes the *Turks* much braver Souldiers upon the Christian, than upon the Persian; against the one, they are carryed by Zeal, Malice, and Disdain, but against the other, only by a National emulation; This impression is made deeper by many other circumstances; in so much as divers Janizaries have told me, that they go to the Wars of *Persia*, very unwillingly, but to these of *Poland*, or *Hungary* as to pastims: One of their Priests told me of an old Prophecy, they have; That their Emperour should win the *Red Apple*, and in the seventh year after, if they did not defend themselves bravely, the Christians should overcome them; but howsoever, in the twelfth, they should at the furthest be overcome by the Christians: The *Red Apple* (he said) was *Constantinople*, though some (quoth he) hold it to be Rome: I holding such propheſies, rather cunning, then true,

ſearched after the Plot thereof; wherefore I entreated him to tell me, how much time was contained in thoſe years; he anſwered that each year, ſome had limited by the age of *Mahomet*, but (quoth he) in vain, for it is prohibited us to ſearch into the times appointed; that clauſe gave me ſome light, for I Remembred, among other cauſes of a States preſervation, one aſſignes proximity of danger, his reaſon is, becauſe apprehenſion of danger cauſes vigilance and diligence, wherein lyes ſafety: hereupon this Prophet, to make the Turks vigilant againſt the Chriſtian, threatens them with the ſeventh year, yet not ſo inevitable, but valour may reſiſt; and to make every year provided againſt, as that therefore it is prohibited to ſix the time determinate; than their fatal deſtruction not to paſs the twelfth year, makes them in the mean while uſe the Chriſtians as their future deſtroyers, with much hoſtility, as a revenge anticipate: which ſerves right to the purpoſe of the State, and when all comes to all, thoſe years (as ſuch Prophetical times uſe) are like to prove very long ones.

Amongſt other qualities, whereby *Mohometiſm* poſſeſſes the minds of men, one is its pleaſing Doctrine: I remember when their Prophet in the *Alcoron* askes the *Angel* concerning

cerning venery, and ſome other delicacies of life, he tels him that God did not give man ſuch appetites, to have them fruſtrate, but enjoyed, as made for the guſt of man, not his torment, wherein his Creator delights not: Theſe kind of opinions will ever be wel-come to fleſh and blood, when as the contrary over-great ſeverity of Diſcipline would have pleaſed none, but ſome few Auſtere Complexions, and to the greater part would have ſeemed but a perſecution of nature, or perhaps Hypocritical, whoſe reputation might ſoon have been loſt in ſcandal.

The cunning of that ſeconding humane inclination appears in the different ſucceſs of two politick Acts of the *Alcoran*: the one permits Poligamy, to make a numerous People, which is the Foundation of a great Empires: The other pretending a Divel in every garpe, prohibits Wine: thereby it hardens the Souldier, prevents diſorder, and facilitates publick proviſion: The firſt as pleaſing to nature is generally received: The other is born down by Appetite, ſo as more drink Wine, than forbear: Thus he maintaing his inſtitutions by ſeconding of Humane diſpoſition, ſucceds more readily, then thoſe whoſe Ordinances by croſſing it, go as it were againſt the haire: Now the

greateſt

greateſt number of men being governed by paſſions, in all people they have been entertained, for the preſent life, with Juſtice; for the future with Religion: yet there are ever found ſome few Intellectual complexions in whom the Underſtanding prevailed above the Paſſions: thoſe diſcerning wits could not receive the groſs ſuppoſals, upon which the Heateniſh ſuperſtitions relyed; wherefore to train them in ſuch wayes as civil ſocieties require, they were inſtructed in a ſeeming rational way, wherein they were amuſed about an intelligible world, ſtored with rewards of honour, virtue, and knowledge, with puniſhments of infanty, vice, and ignorance: theſe were to them inſtead of Elyſian Fields, or Infernal Rivers, and as ſome ſcoffers think, but little better of aſſurance, only righter framed to ſuch capacities: by theſe ſpeculations, contemplative heads, who elſe might dangerouſly have buſied themſelves about State affairs, were finally mop'd and diverted: To which purpoſe I have oft conſidered, whether learning is ever like to come in requeſt among the Turks; and as far as conjecture may venture, I doubt not thereof; for learning is not admitted in the beginning of *Empires* --- *Emollit mores, nec ſinit eſſe feros*; and ſo weakeneth the Sword; but when

once,

once, that hath bred greatneſs and ſloth, then with other effiminacies come in Letters; thus in *Rome*, at the firſt Philoſophers were baniſht, as unactive; but upon the conqueſts of *Carthage*, and *Greece* they crept in: And the *Turkiſh* Empire conſiſts much on thoſe Countreys, whoſe ear makes ſpeculative wits, and which of old bred the greateſt Divines, Philoſophers, and Poets in the world; wherefore though for ſome ages, the *Turkiſh* race may retain its own proper fierceneſs; yet in time, thoſe ſubtile climates, and mixture in blood with the people thereof, will Gentilize, and infect it with the antient ſoftneſs, natural to thoſe places: I have often ſeen Copies of Love verſes, and ſome few pieces of Mathematicks paſs amongſt them with much applauſe: I ſaw one for ſinging, and compoſing two or three Sonnets, had at a feaſt at *Belgrado* of *Hungary*, a Horſe given him worth near twenty pound *Engliſh*; and in the acceſs of all Arts, Poets have ever made the firſt entry, as with their Fictions and Muſick, apteſt to charm ſavage brains; thus *Orpheus* in *Griece*, our *Bards* in *England*, began the Dance to all other Sciences: Statuary and Picture, can never come into *Turkey*, by reaſon of their Superſtition, which not only abhors worſhipping of ſuch forms, but making

king of them: As for other learning, it is like to insinuate; but by degrees; and with many repulses, as a corruption most pernicious to their Religion, especially the searching parts of Philosophy, which stomacks that sensual Paradise, as hath been noted in *Averroes*, *Avicenna*, and others who could not endure it. Thereupon the *Academy* which began to rise up at *Bagadat* was suppresst: yet let no man conclude that this can hinder Philosophy; for there can never want wits able to bend it to Religion with them, as well as *Plato* with the *Grecians*, add *Aquinas* with the *Romanists*.

Now the natural course of things much follows the Sun, who gives life to all; whereof this *Cyclopedia* hath been observed to run from East, to West: Thus have most Civilities and Sciences come, as some think, from the *Indian Gymnosophists*, into *Egypt*; from thence into *Greece*, so into *Italy*, and then over the *Alpes*, into these faint North-west parts of the world; whence if the Inquisition hinder not, perhaps they may pass into those new Plantations westward, and then return into their old circle among the *Levantines*; whose Wits seem more abstruse, and better fixt for contemplation; but ours more nimble and ready; so as their discourses are more profound; ours more superfi-

ſuperficial and plauſible; and were I to account for the loſs of their antient Authors, I ſhould not only accuſe Language, Tyranny, War, and intereſs Eccleſiaſtick, but eſpecially this different reliſh and ſtrain of our fancy from theirs; for I have found it in conceits, as in Ayres of Muſick; in great part, that takes not with them which much affects us; our very reaſon differs. Before I ſhut up this point of *Turkiſh* Religion, I muſt remember two principal points; one is Predeſtination, the other Purgatory: the firſt not meant in matter of Salvation, but of fortune and ſucceſs in this life, they peremptory permit to Deſtiny fixt, and not avoidable by any act of ours: I had two notable examples; one was at *Rhodes*, where juſt as we entred the Port, a *French* Lacquey of our company died with a great Plague ſore, which he had taken of the Gunners Mate, who with one running upon him, converſed and ſlept amongſt us: The reſt were ſo far from fear at his death, as they fat preſently eating and drinking by him, and within half an hour, after his removal, ſlept on his Blanket, with his cloaths inſtead of a Pillow; which when I adviſed them not to do, they pointed upon their foreheads, telling me, it was written there at their birth when they ſhould die; they eſcaped, yet

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divers of the passengers died thereof before we got to *Egypt*: The other was at my passage to *Adrinople* in *Thrace*; my self, the Janizary, and one more being in a Coach, we passed by a man of good quality, and a Souldier, who lying along with his horse by, could hardly speak so much, as to entreat us to take him into Coach; the Janizary made our Companion ride his horse, taking the man in: whose breast being open, and full of Plague Tokens, I would not have had him received; but he in like manner, pointing to his own forehead, and mine, told me we could not take hurt, unless it were written there, and that then we could not avoid it; the fellow dying in the night, by our sides; and in our indemnity approved this confidence to be sometimes fortunate, how wise soever; doubtless for the publick it causes Valour, and prevents that interruption of Trade, wherewith the Office of Health in *Italy*. ruines greater numbers daily, than any Plague ever did: I thought this Opinion of Fate, had usually taken men off from all industrious care of their own safety; but in dangers at Sea, and other cases where diligence may evidently import, I have still found the contrary; and in such occurrents as these, where industry is not of manifest avayl; this assurance does not so much hurt

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n leaving vain care, as good in ſtrengthning the ſpirits, whoſe decay yields a man up to all bad impreſſions. They admit no Hell for any but thoſe who believe not *Mahomet*; their own they affright with a Purgatory, which holds but till Dooms-Day; it is acted in the Grave; the pain is inflicted by a bad Angel, whoſe force is leſſened by a good one, according as the parties life was led; to ſtrengthen this good Angel, they do many works of charity: this furniſheth all *Turky* with excellent Hanes, Hoſpitals, and Meſkeetoes; this makes the beſt Bridges, and High-ways that can be imagined, and ſtores them with Fountains for the relief of Paſſengers: Theſe fair works ſo cauſed, ſeem to me like dainty fruit growing out of a Dunghil; but the virtues of vulgar minds are of ſo baſe a nature, as muſt be manured with fooliſh hopes and fears, as being too groſs for the finer nutriment of reaſon: Theſe were the chief points I obſerved in their Religion; only the manner of its exerciſe remains, which in brief, is thus: To every Meskeeto is adjoyned a high ſlender Spyre-ſteeple; on the out-ſide whereof on high, is made a round, with a Door opening South-eaſt, or Eaſt, as the Country lies towards *Mecha*; here the Prieſt entring, with his hands bowed over his ears, walking round,

round, turning on the right hand, in a loud voice tells the People, many times over, that there is but one God; this being done, all the devouter sort (which are not many) go to Church, and say their Prayers, continually repeating ---- *Alloyh-Valloy-Hibilloyh*, that is, the several names of God; their gestures are first sitting cross-legg'd, wafting of the body, then prostrate twice on their face, they kiss the earth; afterward they rise, and stand with their hands bowed over their ears, but never do they kneel, or uncover the head, holding those postures unmanly; so different are the opininions of Nations, in point of Reverence and Decency: this service is performed five times a day: first at Day-break; then at Mid-day; at midst of the After-noon; at Sunset; and more than an hour after: The first and last make a dainty show, having all the Meskeetoes, hung full of burning Lamps: this frequency of Prayer, requires none to the Church, but persons at leisure; others make their houses, or high-waies serve, and was devised by *Sergius* the Monk, as it is thought, in imitation of his four times *Pater-noster*; knowing that Religion runs no greater danger than of Oblivion, and therefore should be often called to mind: their chief day is *Friday*, yet it hinders no Market for ought I could see,

ſee, and ſeemed of no more regard, than the day of a Saint almoſt worn out: they have two ſolemn times *Byram*, and *Ramdan*; they are both Lents, the firſt laſts three dayes, the other a moneth: their faſt is according to the *Jewiſh* manner, not in quantity, or quality of meats, but in time; for all day long, they may neither eat, drink, nor uſe any ſort of Venery; but at the appearing of the firſt Star, they make themſelves amends, in gluttonneſs, drunkenneſs, and luſt; they have one piece of Diviniy, which I wonder is not tranſplanted to other Countreys; that is a cuſtom of the Prieſts to ſell their merit; ſome more, ſome leſs, according to the Sanctimony of the Seller, and time limited; I once at *Sophia*, ſaw one ſell the virtue of two years hermitage for a piece of blew Cloath ſufficient for two *Turkiſh* Coats, and a quantity of Rice, about five buſhels *Engliſh*; price enough conſidering the Ware in it ſelf; and yet not dear, if we reckon the advantages of Religious reputation. Next their Church, I muſt place the Tribunal; for their Judges are ever Eccleſiaſtical perſons; whereby both orders joyned give reputation to one another, and not only reputation, but maintenance; for theſe places of Judicature are the only preferment of the Prieſt-hood; wherewith the Prieſt,

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and Judg being maintained in the same person, two gaps are stopt with one bush, without causing any part of the land to lie dead in the hands of the Clergy, or otherwise impoverished the people with Tythes: There are divers Orders of Judges; especially two; the Cady, and over him the Moulacady, like a Lord Chief-Justice; the supreme head of Judicature is the Mufty; in great cases, there lies appeal; but none beyond the Mufty; his Decrees the Emperour himself will not question, for indeed they are secretly guided by his assent, and the Gran Viziers: These Judges are all excepting the Mufty, limited to set Precincts, and when convicted of corruption they are made horrid examples; the main points, wherein *Turkish* Justice differs from that of other Nations, are three: it is more Severe, Speedy, and Arbitrary: They hold the foundation of all Empires to consist in exact obedience, and that in exemplary severity; which is undenyable in all the World, but more notable in their State, made up of several People different in Blood, Sect, and Interests, one from another, nor linkt in affection, or any common ingagement toward the publick good, other than what meer terrour puts upon them; a sweet hand were uneffectual upon such a Subject, and would soon

find

find it ſelf ſlighted; therefore the *Turkiſh* Juſtice curbes, and executes, without either remorſe or reſpect; which ſucceeds better, than ever did the *Romans*, with all their milder Arts of Civility; compare their conqueſts, with thoſe made by the *Turk*; you ſhall find his to continue quiet, and firm, theirs not ſecure for many ages; witneſs firſt *Italy*, then *Greece*, and *France*, alwaies full of Rebellions, Conſpiracies, and new troubles; which were cauſed by their Lenity, that did not humble the conquered ſo low as it ſhould, for Rebellion is nothing but bold Diſcontent; ſo that as there is required diſcontent, ſo muſt there be alſo ſome ſtrength of Spirit, without which the diſcontent cannot quicken into Rebellion, but faints into a ſtupified humility: all victory diſguſts the ſubdued; a mild victor leaves that diſguſt ſpirit for miſchief; but the remorſeleſs way of the *Turk*, mortifies it, by an oppreſſion which ſecures him: to this effect, I have heard divers of them boaſt, that God hath appointed them for an Iron rod over other Nations: and in moſt parts of Turky, eſpecially Slavonia, Boſnah, Hungary, Macedonia, and Thrace, the fierceſt people of that Empire, over all publick places, he ſets a great Iron Club, to intimate, what they muſt truſt to; nor does he ſo

much

much rely upon the peoples affection, which would tye him to a reſpectful, and leſs abſolute domination, and then alſo be in their power to alter, as upon that ſtrength which is in his own hand, makes him more himſelf, and binds with the tye of fear, whereto humane nature is ever enthralled: the ſecond point wherein their juſtice excells, is the quick diſpatch: If the buſineſs be preſent matter of fact, then upon the leaſt complaint, the parties and teſtimonies are taken, and ſuddenly brought before the Judg, by certain Janizaries, who with great ſtaves, guard each ſtreet, as our night Watchmen with Holberds, at *London*; the cauſe is ever in leſs than two hours diſpatched, execution inſtantly performed, unleſs it appear a cauſe ſo important, as is allowed an appeal to the Moulachady, where alſo it is as ſpeedily decided: If it be matter of Title, or Right, the parties name their Witneſſes, who ſhall preſently be forced to come in; for they have no old deeds, or any other reckonings beyond the memory of man; in ſuch caſes, poſſeſſion, and modern right carries it, without that odious courſe of looking too far back-ward into the times paſt: this expedition avoids confuſion, and clears the Court; whereby it becomes ſufficient for many cauſes, and ſo for a great people; now as

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for the particular perſon, though ſometimes he ſeem diſadvantaged by the haſte, which may make judgment raſh; yet that haſte not being paſſionate, it happens not often; nor then likely, is his damage therein worſe, than with us; where after the ſuſpence, delay, and charge of ſuite, the over-ſight of a Lawyer, may with errour of pleading caſt a good cauſe; ſo that after a man hath been miſerably detained to ſuch diſadvantage of his other Affairs, as he had better have loſt his ſuit at firſt; then doth it finally depend not ſo much on its own bare right, as upon the Advocates ſufficiency. The laſt notable point in their Judicature is, they have little fixt law, and therewith flouriſhing, make good that of *Tacitus*,---*in peſſima Republica plurimæ leges*; yet they pretend to judg by the *Alcoran*; whereby the opinion of divine authority does countenance thoſe arbitrary diciſions, which without ſome authentick law to juſtify them, would hardly be endured: This *Alcoran* is manifeſtly no Book of particular law caſes; wherefore they pretend its ſtudy does not inform the Judg litterally, but by way of illumination; which not being given to ſecular perſons, does neatly put looſers off, from referring themſelves to the Text: The Juſtice being arbitrary, makes it in their opinion, the more to the purpoſe

purpose of the publick; for the Judges knowing themselves but Instruments of State, and that in its favour is their establishment, they will ever judg by the interest thereof, if not out of honesty, yet for their own advancement.

I must eternally remember the Turkish justice for honourable to Strangers, whereof I have twice had experience: First at *Saraih* in *Bosnah*, where I was forced to justice by a Christian, whom I had sore wounded, for threatning to buy me for a slave; when the Cause was declared by two Turks my Companions; the Judg not only freed me with words, and gesture very respective, but fined my adversary at forty Dollars, and menaced him with death, if any mischief were plotted against me.

Another time at *Andrinople*, eleven or twelve of us supping together, all *Turks* but my self; there was a *Soulack*, who is an Officer very eminent about the Emperours person; he drank so beastly drunk, as in the night, he having a lodging in the top of the Hane, mistook himself, tumbled off to the ground, and within few hours, died: The next morning, all the Company was imprisoned but I, who in the night, had escaped out of a decayed corner of the Hane, and hid my self under a Bridg, without

out the City, every man was fined as circumstance did either excuse or aggravate, the least payed four thousand Aspers, some twice as much: The Judge by reason of my flight, suspected some extraordinary guilt in me, and had sent out Janizaries for my apprehension.

I seeing the outragious Drunkenness of the Turks, had all my Voyage pretended for little less then a Commandement in the Religion of my Countrey, not to drink above three draughts at a Meeting; whereby, the respect of Conscience gave me that priviledge of sobriety, which no other excuse could have obtained; wherefore when the Judge was by the rest informed of my abstinence, and that I had no hand in the excess, he called back the Officers, and pronounced me free: wherein, whether he regarded me as abstemious, or as a stranger, I could not learn: One Custom in their Justice I have found, which confutes our vulgar maxim, that sayes no commerce can be maintained without fidelity of Oath, for all Turkey is but a Miscellany of people, whose Religions have little effect upon the Conscience, and that drowned in faction against one another, some of them as the *Zinganaes*, do not so much as pretend to any *God*: in this case, an Oath were of too slender cre-

dit for matters of importance; for he who will commit testimony to Oath, must be sure to uphold in the people an awful, and tender sense of Divine Power, or else in trusting Oaths with Tryals, he exalts knavery in the oppression of truth; wherefore they put not the witnesses to Oath, but examine them apart; wherein some wise *Daniels* may have such art of questions so unexpected, and of such secret consequence as no premeditate agreement can prevent: A false witness endures what the accused should have done, had he been guilty: The word of a known Turk upon the faith of a *Musselman* bears down all other testimony, unless relieved by strong circumstance: *Three women make but one witness.*

When any man dyes, the land in most parts of Turkey, is in the *Emperours* gift, who also hath the tenth of his moveables: The rest first pays the *Widows* their Joynture agreed, and inrolled; then what remains is equally divided among his children: The Son of any great Commander, neither inherits his Fathers dignity, nor is admitted to new; thus are both Riches and Honour hindred from continuing in a family; whereby none hath any credit with the people, but as instruments to the *Gran Signior* who being sole-giver of all, every man

fit

fits himself to his employments, without possibility of any greatness, unserviceable, independent, or dangerous to the Crown: for place, the right-hand they hold uppermost for the Clergy, and the left for a Souldier, because it gives a man possession of his Companions Sword; thus do both orders converse without the depression of either: Upon this Body of their Laws, I will set one note concerning their Head: Every State is then best fitted, when its Laws and Governours suit with the end whereto it is framed: A State ordered only to preservation is then happy when its Laws not only bid peace, for that is vain, but contrive it, and when the Prince is of Nature peaceable: But the Turkish Empire is originally compos'd to amplifie by War, and for that purpose keeps the Souldiery in continual pay; wherefore it is best fitted with a Prince of nature violent, and War-like, of which strain the *Mahometan* race use to be; and when any of them hath chanced to prove mild, though never so just and Religious, it hath been found less profitable and glorious to the Empire, than the violence of the others, although accompanied with much Tyranny; therefore the supposed errours of *Sultan Murat* now reigning, being manifestly those of a stout Spirit, agree with the violent nature of the

Government, wherein they are not ſo pernicious as the *Chriſtians* imagine : To theſe better parts of their Juſtice, I muſt attaque the main diſorder which defames it; that is their unſatiable covetouſneſs, which in a Moral, or Theological way this diſcourſe cannot lay hold of; but in reſpects Civil, it is a thing of dangerous effect, many times diſappointing commands of greateſt conſequence: *Charles* the VIII. of *France*, loſt the Kingdom of *Napels*, not ſo much by any other errour, as by the covetouſneſs of his Treaſurer, the *Cardinal* of *San malo* in detaining ſuch diſburſements as the King had appointed to the proviſions thereof; nor can there be any greater defeat of publique deſignes, then when the commands whereon they relye, are by the avarice of the inferiour Magiſtrate made fruſtrate : wherefore I note it is a pernicious piece of Government, that after the *Baſhaes* had at *Sophia*, made publique Proclamation to hang all Janizaries who ſhould be found behind them : yet did I ſee many very confidently ſtay behind, and make their peace for mony with the *Governours* of Provinces: ſome told me that if it ſhould come to the *Empe-rours* notice, he would put thoſe *Governours* to cruel deaths; and certainly ſuch errours can have no leſs remedies : wherefore *Poly-bius*,

*bius*, and others as they write, that the *Africans* were always more covetous then those of *Europe*, so also do they accuse them of more cruelty; and sometimes cruelty is not only the cure of their avarice, but the effect of it, for they gladly take any colour for execution upon those whose death affords a good confiscation. The fourth point proposed was their *moral* parts: Those I compare to *Glasses*: the education and Laws of a Countrey, are the Moulds wherein they are blown to this, or that shape, but the Metal is the Spirit of a man, therefore with that I will begin: It hath been maintained, that men are naturally born, some for slavery, others to command: divers complexions make men timid, dextrous, patient, industrious, and of other qualities right for service; others are naturally magnanimous, considerate, rapacious, daring, and peremptory; No man can say, Nature intends the one sort to obey; the other to rule; for if Nature have intentions, yet is it vanity to argue them by our model ----*quis illi á secretis*? but sure the latter are very prone to invade the others, and they as apt to bear: This difference of Spirit is manifest, sometimes in whole Nations: as to compare the *Spanish* with the *Sicilian*; the bravery of the one, and pusillanimity of the other, seems naturally to make out the

one for Domination, the other for bondage: Thus if ever any race of men were born with Spirits able to bear down the world before them, I think it to be the Turk; he is in his behaviour, (howſoever otherwiſe) the right Son of *Iſhmael*; every mans hand is againſt him, and his againſt every man: between *Chriſtendom*, and *Perſia*, he hath all the World againſt him; he ſtill deſigns one, or both, for his task; and that not as other *Princes*, for counterpoyſe with intent of Peace; but with a reſolution irrevocably engaged, to be all, or nothing: Unto the greatneſs of their *Empire*, I do much aſcribe the greatneſs of their Spirits; no man can expect in *Luca*, or *Genoa* ſuch vaſt ſold men, as in old *Rome*; for mighty *Empires* exerciſe their ſubjects in mighty employments; which makes them familiar with admirable examples, and great victories, whereby their minds are inlarged: Whereas petty States with their petty employments, timid Counſels, and frequent diſgraces, impoveriſh, and enfeeble mens Fancies, rendring them puſillanimous, and too ſtraight for great Thoughts: Now as all conſtitutions of bodies are prone to ſeveral Diſeaſes peculiar to their Frame; ſo have the Minds of men to their divers abilities, ſome proper way of *error*; the ſubtile uſe to be malicious, falſe,

falſe, ſuperſtitious: the timid incline to breach of promiſe, to baſe ways of revenge, and the like; The magnanimous are apt to be corrupt with an haughty inſolency, though in ſome ſort generous: this is the Turkiſh way, remorſeleſs to thoſe who bear up, and therefore miſtaken for beaſtly; but ſuch it is not; for it conſtantly receives humiliation with much ſweetneſs: This to their honour, and my ſatisfaction, I ever found: I had almoſt hourly experience hereof, which my unfoyled ſucceſs makes me not bluſh to remember; yet not to weary my pen, I will note only my ſecond dayes journey, wherein the contrary entertainment of my ſelf, and a *Rhaguſean* gave me the firſt taſte: I clad in Turkiſh manner, rode with two Turks, an hour before our *Coravan*; we found four *Spahy-Timariots* by a River where we ſtay'd, They were at dinner, and ſeeing by my head, I was a Chriſtian, they called to me; I not underſtanding what they would, ſtood ſtill, till they menacing their weapons, roſe and came to me, with looks very ugly; I ſmiling met them, and taking him who ſeemed of moſt port, by the hand, laid it to my forehead, which with them is the greateſt ſign of love and honour, then often calling him *Sultanum*, ſpoke *Engliſh*, which though none of the kindeſt, yet gave I it

ſuch a ſound, as to them who underſtood no further, might ſeem affectionate, humble, and hearty; which ſo appeaſed them, as they made me ſit, and eat together, and parted lovingly; preſently after, they met the *Caravan*, where was the *Rhagnſean*, a Merchant of quality, who came in at *Spalatra* to go for *Conſtantinople*, he being clothed in the *Italian* faſhion, and ſpruce, they juſtled him: He not yet conſidering, how the place had changed his condition, ſtood upon his tearms, till they with their Axes, and Iron Maſes (the Weapons of that Countrey) broke two of his ribs, in which caſe, we left him behind, half dead, either to get back as he could, or be devoured of beaſts: Not two hours after, I walking alone, on the other ſide of the River, met ſix, or ſeven more, who eſpying a Dagger in my pocket, ſnacht it ſuddenly, and ſet it againſt my breaſt; wherewith one of them ſpeaking *Italian*, I won ſo far upon them, with reſpective words, as they had me into a houſe where we eat, drank, and lodged together; and though ſome got very drunk, none offered me any injury, but kindly adviſed me, to lay aſide that Weapon, and uſe ſuch as the Countrey permitted: finally after daily ſucceſs in the like kind, I grew ſo confident of the Turkiſh nature, as when

when lances, or Knives, were often ſet againſt me, I doubted not my ſelf, unleſs it were by a Drunkard, or a Souldier voluntier; for Drink makes the fancy of the one uncertain, and the other going to merit *Paradiſe* by killing of *Chriſtians* was no ſafe company for me: nor were my wayes being framed only to receive inſolency, able to entertain malice, eſpecially a malice engaged by Religion: This haughty diſpoſition of others, makes the faſhions of other Countreys rather deſpiſed, then imitated, ſo that in all the In-land of Turkey, where *Chriſtian* Merchants uſe not, if I appeared in the leaſt part clothed like a *Chriſtian*, I was tufted like an Owl among others Birds: At firſt I imputed it to *Barbariſm*; but afterward lamenting thereof to one of the better ſort, to note how they underſtand it; he told me, they would have no novelties, and therefore would diſgrace all new examples; then I perceived it to be a piece rather of Inſtitution, than Incivility; for they deſiring perpetual hoſtility with the *Chriſtians*, muſt eſtrange the People from their Cuſtoms as utterly as may be; Now there is no innovation draws in for-reign Manners faſter, than that of *Apparel*: Beſides that, it ſeems honourable for the Turkiſh Nation, to retain their ancient habit of cloathing,

for as the *French Court* gives this side of the world pattern of Apparel, so does the Turkish to the *Levant*: Yet they to this day vary but little from that long, and loose manner of garment reported to have been ever used in the East: Their houses are generally made of *Brick* dryed in the Sun; poor, and low, that they may not be worth taking from the child, when the Father dyes: The publique buildings are vast, and stately afar off; that also is wonderfully beautified by the abundance of *Trees*; planted among the Houses; so as each City seems rather a Wood, then a City; which beside the pleasant Aspect, Shelters against the Summers Sun, and Winters Wind: the streets are not broad, but Paved with an high foot Causy on each side, in the middle is passage for Carts, and Horses, from the Caves on both sides, is made a boarded Arch not very close, yet much defensive against Sun, and rain: Upon the taking of any Town, the first thing they erect, is publique *Bathes*, which they establish with fair revenues; so that for less then two pence, any man, or woman may be bathed with clean linnen, and neat attendance; it is death for any man to enter when women *bath*; which he shall know by a bar before the *door*: *he* or *she* who *bath* not twice or thrice a week, are held

held nasty; every time they make water or other unclean exercise of nature, they wash those parts, little regarding who stands by; if a Dog chance to touch their hand, they wash presently: before *Prayer* they wash both face and hands, sometimes the head and privities, many of their Customs have been in Egypt thousands of years before *Mahometism*; for necessary a thing to prevent diseases, is cleanliness in hot Countreys, and to men of gross food; to this *Herodotus* ascribes the old circumcision, in *Egypt*, and so do I that of *Mahomet*: who had no diviner warrant, and cared not for bare imitation, for the Authors of Superstition when they find Customs very useful, knowing that reason suffices not to hold them in practice with the vulgar, they plant them amongst their other Ceremonies, and make them Conscientious, which is the only way to put them upon low capacities: in the skirts of each Town, near some River, or other pleasing prospect there use to be round open *Garden-houses*, where any may sit, and pass time. Besides all former respects, there is another seat, which furnishes Turkey with magnificent Bridges, Hanes, Meskeetoes, High Wayes, and other publique structures; that is this: When any Provincial *Governour*, is both for riches, and re-

fine

*pine*, notorious, he is ſure ere long to be circumvented, or elſe layed open to the Accuſer, for a confiſcation; He to prevent this, hath no fairer way, then for the good, to make ſome work of Eminent Magnificence; wherein he gains two ſafe points of Reputation, in being held Pious, and exhauſt; the one ſtops the Accuſer, the other the Exchequer: Their Dyet is very full, and groſs, they will refuſe all dainties for a piece of Fat *Mutton*; that they ſeeth with Rice, which is the moſt general food they uſe; they call that mixture *Pilaw*, over it they put *Milk* made thick, and ſower, called *Tugurt*, with *Peaſe*, *Riſe*, and *Mutton* they make their *Porrage Churbah*: theſe are the three ordinary diſhes of Turkey; they want no others as Luxury, or neceſſity require: Their mighty eating I impute to the drinking of Water, which after a while, makes a good ſtomack, as by experience I found: they abhor blood, and things ſtrangled, and care little for *fiſh* or *fowl*, but often buy them alive, to let them go; whereto they pretend no *Metempſuchoſis*, or any other reaſon, but that of natural compaſſion; wherein they are ſo good, as to let *Fowl* feed of their *Granaries*, eſpecially in thoſe of *Joſeph*, at *Gran Cairo*, a place is left open for *Birds*, and ſome thouſands

thouſands of *Ryalls* yearly ſcored off for the ſame to the *Baſha*; thus are in Turkey all Birds ſo tame, never uſed to violence, as I have thrown my Coat upon *Turtle-Doves* in the High-wayes, and *Quailes* would ordinarily hop upon our leggs, and arms, as we ſlept in the fields: Every night they ſhut Dogs and cats forth of doors; that is a piece of the Religion, and a cleanly one: The Dogs go moſt together making a hideous noiſe, and are dangerous by night, to Theives, and Drunkards; others ſeldom walk among them after it is dark: The only beaſtly piece of injuſtice I found among the Turks, was their confidence, to catch or buy up for *Slave*, any *Chriſtian* they find in the Countrey; nor can he eſcape unleſs where he be a ſetled known *Merchant*, or go with ſome *Protector*: I met with many who in ſuch Voyages as mine had faln ſhort, and propheſied the like to me: I have divers times been put to defend my ſelf with my Knife, from being ſhoved into houſes, by thoſe who would have kept me a *Slave*; and ſcarce any day paſt, but ſome or other cheapned me with the Janizary; who if he had ſold me, I had no remedy, beſide what diſdain of life might have preſented: this I held the worſt part of my danger, and againſt which, there is no preparation of

aſſurance,

assurance, but in a final Resolution; yet as much as in me lay, I used two wayes of prevention; one was when they questioned my condition, and design, which was often; I gave them several accounts, as I noted the Place, and Auditory; still in effect to shew me born rich, but fain to poverty, without any fault of mine; my friends all dead, and that having no ability for gain, I had wager'd the small reliques of my fortune, upon a return from *Constantinople*, and *Gran Cairo*: this though far below my fortunes, yet passed with them for truth, and such a one, as embellished with fit circumstance, procured me esteem, and compassion; and which was above all, made me appear unprofitable to the buyer; for they buy more in hope of ransome then service: and therefore often enquired where I had any correspondence: my other way was to note the territories adjoyning, with the wayes for flight, to study our company: and giving wine to some, mony to others, I ever kept in secret pension some of the *Caravan* who understood the language, and told me all that past: then in each place of abode, I acquainted my self with some *Renegadoe*, whose story after he had delivered, I knew how to make him so much my friend, as in case of danger, would have helpt me to

flye, or conceal: herein was the moſt expence, and ur quiet of my *Voyage*: this excepted, the Turkiſh diſpoſition is generous, loving, and honeſt; ſo far from falſifying his promiſe, as if he do but lay his hand on his breſt, beard, or head, as they uſe, or chiefly break bread with me, if I had an hundred lives, I durſt venture them upon his word, eſpecially if he be a natural *Turk*, no *More*, *Arab*, or *Egyptian*; to thoſe I never committed my ſelf, till they had engaged wife, and children for my ſafe delivery: They ſeldom travel ſingle, but expecting till a great number be bound for the ſame place, go and lodge together: this ſecures from Theeves unleſs they come in Troops, and then the *Governour* ſends againſt them: Though a great part of Turky be but of new Plantation, and therefore not yet populous, nevertheleſs, in every place of good paſturage, there are Shepheards, ſome of them with flocks of two or three thouſand, feeding from one City to another, which cauſes ſuch plenty in Town, and Countrey, as for an half-penny in moſt towns they ſell as much roaſted Mutton as one man can eat, and for two ſhillings three-pence, I have ſeen live fat ſheep bought in places two hundred miles from any City. In moſt Townes an half-penny

loaf.

loaf will ſuffice two or three men a meal: This plenty was firſt cauſed by depopulation, but will in time, breed greater numbers of their own race: The natural Turks, and the Renegadoes are not ſubject to thoſe Taxes and Tols of *Chriſtendom*, nor is their quiet and plenty, fit to be publiſhed among the adjoyning *Chriſtians*; only vineyards in whoſe hand ſoever, pay to the *Spahyes*, to the *Guardians*, and others, becauſe Wine is a prohibited Ware; yet after all thoſe perſecutions it is much cheaper there, than in *Chriſtendom*, but not every where to be had, for though in that point, *Mahomets* wiſe order ſuffer violence, yet with the better part it prevailes, and makes ſome drink with ſcruple, others with danger; the baſer ſort when taken drunk, are often *Baſtinadoed* on the bare feet; and I have ſeen ſome after a fit of drunkenneſs, lye a whole night crying, and praying to *Mahomet* for interceſſion, that I could not ſleep neer them; ſo ſtrong is Concience, even where the foundation is but imaginary: This want of Wine hath deviſed other Drinks to their Meat, for the better ſort; as *Uſaph* which is Water ſod with *Raiſins*, ſometimes with *Honey*; but above the reſt, they eſteem *Sherbets* made with *Sugar*, the juyce of *Lemmons*, *Peaches*, *Apricoks*, *Violets*, or

other.

other *Flowers*, *Fruits*, and *Plums* as each country affords; these are dryed together, into a consistence reasonable hard, and portable for their use in *War*, or else-where, mingling about a spoonful with a quart of *Water*: They have another drink not good at meat, called *Cauphe* made of a *Berry*, as big as a small *Bean*, dryed in a Furnace, and beat to Powder, of a Soot colour, in tast a little *Bitterish*, that they seeth and drink as hot as may be endured; it is good all hours of the day, but especially morning, and evening, when to that purpose, they entertain themselves two or three houres in *Cauphe houses*, which in all Turky abound more then *Inns*, and *Ale-houses*, with us: it is thought to be the old black broth used so much by the *Lacedemonians*, and dryeth ill Humors in the Stomack, comforteth the Brain, never causeth Drunkennes, or any other Surfeit, and is a harmless entertainment of good Fellowship; for there upon Scaffolds, half a yard high, and covered with Mats, they sit Cross-legg'd after the Turkish manner, many times two or three hundred together, talking, and likely with some poor *Musick* passing up and down: The Musick of Turky is worth consideration, through all those vaste Dominions, there runs one tune, and for ought I heard, no

more

more, nor can every man play that; yet ſcarce any but hath a fiddle, with two ſtrings, and at Feaſts, and other meetings, will confidently play upon it, but he knows not to what tune, nor can play the ſame twice over; this I am ſure of; for to make experiment, I have ventured to play at divers meetings, pretending the ayres of my countrey, to note whether they had skil or no; and took ſo well as they have often made me play again; then I found their skill and mine alike, for I never underſtood the leaſt touch of any Inſtrument; Nothing could more diſguiſe their *Genius* unto me, who was uſed to gueſs at the fancies of men by the *ayres* wherewith I found them moſt taken, almoſt as much as by their diſcourſe. I muſt not forget to note their jealouſy, wherein a *Turk* exceeds an *Italian*, as far as he us; the cauſe is *Bolygamy*, which makes the husband guilty of inſufficient correſpondence, and therein fearful that his Wife may ſeek a further ſatisfaction; therefore there Women go muffled all but the eyes, nor are ſuffered to go to Church, or ſo much as look out at the Windows of their own houſes: The man may divorce when he will, with reſtitution of Joynture, and ſome further ſatisfaction, as the *Judge* pleaſes, yet not without ſome reaſonable

pre-

pretence againſt the Woman; I ſaw at *Andrinople*, a Woman with many of her friends went Weeping to a *Judge*; where in his preſence, ſhe took off her *Shooe*, and held it the ſole upward, but ſpake nothing; I enquired what it meant, one told me, it was the ceremony uſed, when a married Woman complains, that her Husband would abuſe her againſt Nature, which is the only cauſe, for which ſhe may ſue a Divorce as ſhe then did; that delivery by way of *Emblem*, ſeemed neat, where the fact was too unclean for language. There are very few beggars in Turkey, by reaſon of the great plenty of Victuals; only one ſort I wondered at, that is, their *Santones* who are able cunning *Rogues* much like our *Tom* of *Bedlams*; ever with ſome ſuch diſguiſe to pretend a crazed Brain; but they act in a more grave, ſublime, and meek way then ours; why theſe are reſpected, I could never hear any reaſon other then compaſſion; but I obſerved ſuch a reverence born them, as made me think it Religious; nor is it ſtrange, that Superſtitions ſhould honour all *eclipſe* of *Underſtanding*, whoſe light diſcovers them too far. There is no people more courteous of Salutation, then the Turks; in meeting upon the *high-way*, one with a *ſtoop*, and his *hand* upon his *breaſt*, bids

bids *Salaam Aleek*, the other with like obeiſance, replies *Aleek Salaam*; and when any one comes into company, the reſt ſalute him with a *Merabah Sultanum*, ever ſweetning their converſation, with ſuch accent of pronounciation, and ſo much reſpective geſture, as favours of a gentle genius, free from that rudeneſs whereof they are accuſed. Their ſepultures are notable; thoſe of *Princes* or great men, are covered over with ſilk, or cloth of gold, with a Turbant at the Head, and ſet under a vaulted Arch ſupported by four Marble pillars; ſome with a little Cock of fountain water, and lamps continually burning; they are made near the *Meskeeta*, eſpecially if they built one, but never within it; the more ordinary, are buryed in ſome pleaſant place without the City, with an high ſtone ſtanding at the head, and another at the feet; that at the head, hath ſometimes an *Epitaph*, and if it be a man of quality is made at top in form of a Turbant; thoſe who beſtow a Marble-ſtone over them, have it in the middle cut through about a yard long, and a foot broad; therein they plant ſuch kind of plants, or flowers as endure green all the year long; which ſeem to grow out of the dead body, thinking thereby to reduce it again into play, though not in the Scene of ſenſible creatures,

yet

yet of thoſe vegetable, which is the next degree, and perhaps a preferment beyond the duſt.

The *Turkiſh* Nation cannot yet be generally abandoned to vice, having two ſuch great enemies, the *Chriſtian* on this ſide, the *Perſian* on that; were they once removed, it would ſoon corrupt, like *Rome* after the fall of *Carthage* and *Antiochus*, or worſe; for then it would have a far greater Empire than ever the *Roman* was, nor is it much leſs already, nor wanting ſo much in extent, as it exceeds in being more abſolute, and better Compact. It hath ever been, and yet is the vanity of Nations, to eſteem themſelves civiler, and more ingenious, becauſe more curious in ſuperſtitions than other people, whoſe moderation, diverſity, or diſdain of thoſe follies, they tearm barbarous, and beaſtly ſtupidity, uncapable of ſuch illuminations; thus of old, the *Egyptians* deſpiſed the *Grecians*, they the *Romans*; the *Romans* all the World; and at this day the *Papiſts* us; the *Jews* them; the *Mahometans* all. After this diſcourſe of the party Imperiall, I muſt not forget thoſe other Sects which it hath in its ſubjection; they are generally *Chriſtians*, and *Jews*: *Chriſtian* ſtrangers they call freink, but their own ſubjects are either *Latines*, *Armenians*, *Greeks*,

or

or of another ſort, whereof I have ſeen infinite numbers, in all that tract of *Bulgary*, and *Serviah*, who are baptized only in the name of Saint *John*, their difference Theological I enquired not, but in faction I noted them ſo deſperate malicious towards one another, as each loves the Turk better than they do either of the other, and ſerve him for informers, and inſtruments againſt one another: the hatred of the *Greek* Church to the *Romiſh*, was the loſs of *Belgrado* in *Hungary*, and is at this day ſo implacable, as he who in any *Chriſtian* War upon the Turk, ſhould expect the leaſt good wiſh from the *Chriſtians* in thoſe parts, would find himſelf utterly deceived: I often was helpt by *Turks*, and *Renegadoes*, againſt the malice of their *Chriſtians*; at *Rhodes* they informed the *Baſhaw* of us for burying a Boy of our company, and but for a *Spaniſh Renegado*, it had coſt our liberty. The *Latines* are *Papiſts*, but ſo few, and deſpiſed, as not to be reckoned. The *Armenians* or *Chaldeans*, are alſo *Chriſtians*, but have a deeper tincture of *Mahometiſm* than the reſt: The *Greek* Church ſeems little inferiour in number to the *Roman*, for though the *Catholiques* are thicker in *France*, *Spain*, *Germany*, and *Italy*, than the others in *Turkey*, *Muſcovy*, and *Perſia*; yet their Provinces do ſo infinitely

nitely exceed those in extent, as will make the Greek Church, though in thinner Plantations, more numerous than the other: This proportion was assured clear before the loss of *Constantinople*, which to *Rome* it self, if not considered as a Corrival, was a deep blow. Now in all Turkey, the number of Christians is wonderfully abated, for beside the slaughter in conquest, they are daily diminished by other arts. The Turk takes a more pernicious way to extinguish Christianity, than ever the Heathen Emperours did; their hot persecutions got them the envy which follows cruelty, and made the people compassionate the afflicted cause, whereby commiseration which is a strong piece of humane nature, blew the flame of zeal, and raised more affection to the cause, than terrour could suppress; thence came the saying, *Sanguis Martyrum semen Ecclesiæ*: the Turk puts none to death for Religion, whereby none from Fire or Gallows, move compassion to their cause; He rather suckes the purse, than unprofitable blood, and by perpetual poverty renders them low towards himself, and heavy to one another: He turns the *Christian* Churches into *Meskeetoes*, much suppressing the publique exercise of Religion, especially of the *Romish*, though not utterly, so that each generation be-

come

comes leſs inſtructed than other, in ſo much that at this time (as by tryal I found) many who profeſs themſelves *Chriſtians*, ſcarce know what they mean by being ſo; Finally, perceiving themſelves poor, wretched, taxed, diſgraced, deprived of their children, and ſubject to the inſolence of every Raskal, they begin to conſider, and prefer this preſent world, before that other which they ſo little underſtand. This turnes ſo many thouſand to *Mahometaniſme*, and prevails with leſs ſcandal than fire and ſword would do, in ſo much as it goes leſs harſh with a man to forget his Religion, than to defie it; for conſcience wrought on by education, holds the mind of man, as a lace wound about a body; the Turkiſh courſe unlaces it by degrees, as it had been wound up, ſo bring it off clear; but bloody perſecution ſtriving to pull it away at a ſnatch, is too ſudden a violence, diſordering and intangling things faſter then they were. Thus if we view theſe affairs no further than the eye of reaſon can reach, he ſeems in a probable way to taint all the *Chriſtians* under his Dominions; but it muſt be the work of time; in the meanwhile, they ſerve to fill his coffers, and in effect ſupply him with *Gibeonites*, and Husbandmen to till his Land, while his *Muſſelmen* are reſerved to the commanding employment

ployment of the Sword. Therefore he doth not much care for a general converſion, as appeared in *Solyman* the Second, who ſeeing a company of many thouſands fall down before him, and hold up the fore-finger, (as their manner of converſion is) he asked what moved them to turn, they replyed it was to be eaſed of their heavy taxations; he diſdaining that baſeneſs, or not wiling to loſe in tribute, for an unſound acceſſion in Religion, rejected their converſion, and doubled their taxations: Nevertheleſs particular Convertites, if ſerious, voluntary, and perſons of important condition, are received with honour and large reward, eſpecially ſtrangers; I ſaw at *Belgrado* a Feaſt carryed by above threeſcore perſons; and after all, a Horſe worth at leaſt thirty pounds, ſend from the *Baſhae* to one of theſe at the day of his circumciſion, and I was told he had near a thouſand Dollers given by others; but he had born good office in *Tranſylvania*. I once met at the Feaſt a youth whoſe Father was Governour of a neighbour Town in *Tranſylvania*, ſome in a jeſting manner threatned circumciſion to us both: I knowing their intereſt lay all towards him, firſt ſevered my cauſe from his, and then jeſted my ſelf off: but the next day, they ſent to apprehend him, and

if ſome of his Countrymen had not helpt him over the *Danubius* by night, he had been ſhut up, for beſide the intereſs of ſtate, he was a handſome youth, and his Father able for ranſome, which are two ſtrong motives, unleſs it be upon ſuch terms, there is ſeldom any compulſion of conſcience, and then not by death, where no criminal offence gives occaſion. I did much converſe with *Renegadoes*, and had good opportunity by their *Italian* tongue, to ſound what ſpirits they were, and on what motives they fell off; generally I found them Atheiſts, who left our cauſe for the Turkiſh as the more thriving in the World, and fuller of preferment: theſe hate us not otherwiſe than in ſhew, unleſs where they find themſelves abhorred for their Apoſtaſy; then take heed, for in your ruine they get both revenge, and reputation of zeal; but with a more opportune behaviour, I have won much courteſy from them, and upon occaſion, put my life at one of their diſcretions, and found him Noble; theſe are the voluntary *Renegadoes*; there are another ſort, whom hard uſage, and captivity brings in, rather than any ambition, or diſguſt at home. Theſe though neceſſitate to hold on, yet they bear a great good will to *Chriſtians*, and likely a deep grudge to the Turks; I firſt note thi

this by an Eunuch of the Garriſon of *Belgrade*, I had with money made him my friend, againſt any neceſſity of flight, I going to viſit him in his houſe, nigh the River *Danubius*, found him alone very drunk; he out of that heat, and experience of my engagement, fell to rail againſt the Turks, and withal ſhewing me how they had marred his game, well (quoth he do you ſee that River? there ſeldom paſt a week, ſince I have been in this City, (which was half a year) but ſome night or other, I have thrown ſome of their Children therein, and told me that formerly in other places, he had done many ſuch ſecret revenges, for their gelding of him: before my experience of theſe Apoſtataes, I ſuppoſed that their paradiſe had wone many from our ſide; but of all that I practiſed, there was none taken either with that, or other points of their doctrine, but manifeſtly with reſpects worldly, wherefore ſeeing how many daily go from us to them, and how few of theirs to us; it appears of what conſequence the proſperity of a cauſe is to draw men unto it, and how uncertainly they judge of all other merit. The chief Sect whereof I deſired to be enformed was the *Jews*; whoſe modern condition is more condemned, then underſtood by *Chriſtian*-Writers, and therefore by them de-

livered with such a zealous ignorance, as never gave me satisfaction: Their *primitive* profession was Shepheards, whose innocent kinde of life had leisure for the study of that *Hierarchy*, which in after times, their setled possession of *Canaan*, put into act; But (as we daily see) Necessity makes shifts, and nothing corrupts clear wits more then desperate fortunes, and forreign conversation; so it befel them in their frequent Captivities, wherein the malice of their estate, and corruptions of the Gentiles, did extreamly debauch their old innocence, and from Shepheards, or Tillers of Land, turned them to what they now are, Merchants, Brokers, and Cheaters; hereto is added no small necessity from their Religion, which as of old, so at this day, renders them more generally odious, then any one sort of men, whereby they are driven to helpe themselves by shifts of Wit, more then others are; and so as it were bandying their faction against the rest of Mankind, they become better studied, and practised in malice, and knavery, then other men: This makes them thrive notwithstanding all their oppressions, to such excessive riches, as by themselves, I have heard alledged as a testimony of Divine *Benediction*: They are generally found the most nimble, and *Mercurial* wits in the world;

world; which in part, is deſcended from the original complexion of their forefathers; who gave notable teſtimonies of a ſubtle generation; and hath been much advantaged by their *Moſaical* inſtitution of Dyet; a thing of no ſmall effect to refine the blood and ſpirits of ſo many deſcents; yet above all, I impute it to this unceſſant neceſſity, and exerciſe of wit, which ever keeps it up, without growing too remiſs and ſtupid, as uſually happens where men are not quickned by ſuch occaſions: Hereupon it is that every *Vizier* and *Baſha* of State, uſe to keep a *Jew* of his private Counſel, whoſe malice, wit, and experience of *Chriſtendom*, with their continual intelligence, is thought to adviſe moſt of that miſchief, which the Turk puts in execution againſt us; Nevertheleſs, in moſt of their converſation, I noted rather the dexterity of a Cheater or Mountebank, then any ſolid wiſdom; and ſo in their railings at *Chriſt*, few invade him by any ſtaid politick way of *Atheiſm*, moſt of them prophane him with beaſtly tales or ſuperſtitious accounts: Divers of them read the New-Teſtament maliciouſly to cavill, and elude the Miracles of *Chriſt*, wickedly imputing them to conſpiracy among the Actors, and partiality in the Writers, as of a Legend; above all places in Scripture, they

abuſe that, where it is ſaid, that when he was to go up to the Paſſeover but few dayes before his Death, his Kindred and thoſe about him did not yet believe: whereby they (not knowing faith to be the gift of grace, rather then of reaſon) ſlander his miracles for not ſo manifeſt as we conceive: once at their celebration of a Sabbath at *Niſs* in *Serviah*, I was walking with divers of their *Rabbines*, eſpecially one, much reverenced by the reſt, who was principal of the *Synagogue* at *Sophia*; he would needs urge a diſcourſe of *Chriſtianity*, where, after his malice had wearied it ſelf, I asked him whether it were not an undeniable ſigne of Divine ayde to our cauſe, that with ſuch a meek humility, as that of *Chriſt*, had raiſed it ſelf over all the proudeſt oppreſſors; He (as the nature of poyſon is to infect things of moſt contrary condition) perverting this reaſon, replyed that *Chriſt* came when the world had been tamed by the *Romans*, whoſe cruel victories, and heavy yoak had broken the ſpirits of moſt Nations, whereupon he would not build his *Religion* as the old *Heathen* had ever done, upon *Heroique* brave acts, but on the contrary meek humility of contrite hearts; which being the greateſt number, (eſpecially by that time they come to govern) cauſes it to prevail

prevail ſo well: This ſeeming a cold *Atheiſm*, he further made vain, with an addition concerning the ſeveral ages of the World; comparing the caſe with this *Microcoſm* of man, whoſe infancy is ſimple; youth brave; manhood firm; but his decaying age faints till the end ſhuts all up; each of theſe periods did he pretend guided by Doctrines ſutable, and to the latter rejected *Chriſtianity*, whoſe humble contempt of the World, he aſcribed to the Worlds old age, (as in man) grown weary of it ſelf; After anſwer hereto, I deſired to underſtand ſomewhat of their *Cabal*, which I had alwayes held the great ſecret of the *Jews*; I demanded whether it conſiſted in that *Arithmetical* ſignification of letters as we ſuppoſe, telling him withal, that ſeemed ſtrange, how letters, and words which were impoſed differently by the humour of man, could touch upon the reality of things in themſelves, which did not acknowledge our devices; He anſwered, that in part the *Cabal* did depend upon letters, and words, but only *Hebrew*, wherein *Adam* named things when he was in ſtate of Innocency, and underſtood their Nature; but in languages made ſince the fall, the foundation wanted; they as the iſſue of confuſion aſſure nothing therein; then he added the ſtory of it; telling me that *Cabal*

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ſignifies tradition, which was the way whereby it was transferred from one age to another, and that it was in ſome meaſure a reparation of our knowledge loſt in the fall of *Adam*, and again revealed from God four times; firſt to *Adam*, who upon his ejection out of Paradiſe, ſitting very diſconſolate, God (quoth he) ſent the Angel *Raguel* to comfort him, and finding his chief ſorrow to be in loſing the knowledge of that dependency, and punctual commerce which the creatures have with their Creator, and amongſt one another, the Angel for his illumination therein, inſtructed him of the peculiar moments of time natural, and proper to each paſſage, wherein things elſe impoſſible, might be brought to paſs with felicity; hereat I told him, that there was not in our Bible any mention of the Angel *Raguels* comforting, or inſtructing of *Adam*; whereto he replyed like a curſed *Jew*, that the *Popes* had (not only in that place, but in many others) clipped, amplified, and miſrelated the old Teſtament, the better to conform it with their new, for their inſtitutions Civil, and Eccleſiaſtical which depend thereon: The *Cabal* (ſaid he) held in tradition many ages, till time with the accidents of the Flood, and *Babel*, loſt it: Then once more God diſcovered it to *Moſes* in the Buſh;

Buſh; this he proved out of *Eſdras*, a Book high in eſteem with them; where in the ſecond Book God is brought in, ſaying, -- *enarravi ei multa mirabilia, & oſtendi ei temporum ſecreta, ac finem, & præcepi ei dicens, hæc palam facies verba; hæc abſcondes*; therefore *Moſes* publiſhed thoſe--*mirabilia*; the Creation; the Law; and the *Iſraelites* bringing forth of *Egypt*; but thoſe--*ſecreta*, *ac fines temporum*, he diſcloſed to none beſide his ſeventy Rulers over *Iſrael*; theſe traditions ſoon failed, in the oppreſſions under the *Philiſtines*; but the third time God revealed it again; that was to *Solomon* in a dream; for it is ſaid of *Solomon* that he knew --*initium*, *& conſummationem*, *& medietatem temporum*; by this Art, he wrote many Bookes of all things, from the *Cedar* to the *Hyſop*, with divers others; all which were loſt in the Captivity enſuing: Therefore the laſt time, he pretended it reſtored to *Eſdras*; whom as himſelf writes, God made to retire forty dayes, with five Scribes, who in that ſpace wrote 204 Books: the firſt 134, God commanded to publiſh for the reading of all, both worthy, and unworthy: The latter ſeventy were to paſs private, only among the wiſe of the people; theſe latter 70 they pretend *Cabalaſtique*, and not yet all loſt: When I conſidered this Art, it put me

in mind of what the Prophet ſays to the Church of *Iſrael*--*Thy habitation is in the midſt of deceivers*: for although in things of inferiour natures, as well as in the paſſions of man, there are--*molles aditus, & apta tempora*; wherein they are better diſpoſed for this, or that impreſſion, then at other times, yet do not theſe open them further then to an agent that comes opportune, and in a way naturally proper to the pre-diſpoſition of the ſubject; thus a Feaver is eaſier cured at one time, then another; one medicine hits one acceſs, another the next; the like may be obſerved in all things; but to extend this beyond it's due limits, and to wayes improper, as to wiſhing, writing, ſpeaking, and other charms, which cannot reach the reality of things, comes to as profound a nothing, as *Hermes* his *Sigil*, or *Paracelſus* his *Spell* againſt *Flyes*. Their great counſel of *Sanhedrin* conſiſting of 71 in imitation of *Moyſes*, and his ſeventy Elders, not being able to work ſuch wonders, did nevertheleſs ſtrive to continue the reputation of the old *Thearchy*; to that purpoſe they glorified this deviſe of *Cabal*, whoſe pretence of ſecret information from God, even in their forſaken times, ſerved them as *Numa* his pretended meetings with the Nymph *Egeria*, *Mahomets* raptures with the Angel *Gabriel*,

*Gabriel*, and the like, to countenance their Ordinances with Divine repute among the people; This deviſe was well framed to take with the *Jews*, who generally are light, ayerial, and Fanatical brains, ſpirited much like our hot *Apocalyps* men, or fierce expounders of *Daniel*; apt to work themſelves into the fools Paradiſe of a ſublime dotage: They expect their Meſſias with an unwearied aſſurance; and as all Prophetical delays *do* eaſily find excuſe, ſo have they; reſtoring their hope with augmentation of glory in the more perfect tryal; at his coming they expect a temporal Kingdom, whereof I heard them diſcourſe with ſo much guſt, as ſeemed to have a touch of the *Sadducy*, whoſe appetite reliſhes a preſent fruition, better then the ſtate of Reſurrection; To diſcover this fully, I told them that methought it might ſeem to them but juſt, that all thoſe who had lived and died conſtant expecting the Meſſias, ſhould not by untimely Death loſe the fruits of their conſtancy, but be reſtored to life at his comming, to enjoy, and make up his Kingdom; this they received with much applauſe, and (as flattery uſes to be) it was by them held an illumination, which they embracing of me, ſeconded with ſuch a *Romanzo* of their future Kingdom,

Kingdom, as ſhewed a thirſt of revenging their captivities, and therewith to enjoy the world in that timely Reſurrection. Above all bleſſings given of God, they prefer that of---*Increaſe and multiply*; To hold it a bleſſing they have reaſon; but why that ſhould be thought the greateſt, I know not; unleſs becauſe of their *Salacity*, ever noted for--*projectiſſima in libidinem Gens*; and ſo apt to grow like the ſands of the Sea in number; or elſe for propagation of the kind, which is the chief act of thoſe who conſider themſelves no higher, then as parts of the World, and of that taken in the bare continuance, without any of its further operations. They may drink water alone, but not wine mingled therewith, unleſs they have a diſpenſation; that which is pure Wine, they call Wine of the Law; this perhaps was one among other reaſons, why they were of old, miſtaken to have Worſhipped *Bacchus*: When they kill any living creature, they firſt turn the face of it Eaſtward, then ſaying, Be it ſanctified in the name of the great God, King of Heaven, and Earth, they cut the throat with a knif without any gap in the edge; if that be not obſerved, they will not eat of the meat, but hold it utterly prophane; moſt of the fat they caſt away, eſpecially

pecially about the loyn and kidneyes; that of each, Mutton or Beef they ſcarce eat half; theſe with many other reſtrictions of Dyed, I urged as difficulties of victualling their Armies when the Meſſias ſhould come; but they readily ſalved it with power of miracles, which ſhall ſave him all labour, and care: he is expected of the Tribe of *Judah*, which was ſetled in *Portugal*, where they boaſt, and in *Spain*, to have millions of their race, to whom they gave compleat diſpenſation to counterfeit *Chriſtianity*, even to the degree of *Prieſthood*, and that none are diſcover'd but ſome hot ſpirits, whoſe zeal cannot temporize: This reverence to the Meſſias makes them throughout the whole world, breed their children up in *Portugal* ſpeech, and make it their domeſtick tongue. The *Jews* of *Italy*, *Germany*, and the *Levant*, excepting the *Banditoes* of *Spain*, are of *Benjamin*; the other ten Tribes in the deſtruction of *Jeroboams* Kingdom by *Salmanaſſer* were led captives beyond *Euphrates*, whence they never returned: In which deſtruction, perhaps worſe then this of their brethren, they had the happineſs never to perſecute *Chriſt*: Then I asked if they had there degenerate into the race, and *Gentiliſme* of the *Heathen*, as our *Chriſtians* have done in the

the Holy Land; whom now we know not from other *Turks*, but by ſome touch of language: They aſhamed of ſuch Apoſtaſy, told me, that thoſe ten Tribes are not found any where, but either ſwallowed like *Corahs* company, or as other *Rabbines* write, blown away with a whirl-wind; ſo apt are light wits to imagine God leſs glorified in his vain glorious ways of Nature, becauſe ordinary, then in the puffs of their own deviſed miracles; wherein while they affect to ſeem grave and profound, they become fond and ſhallow, not knowing the ways of that virtue which moveth all things. In their Divine-Service, they make one of the beſt ſort to read a Chapter of *Moſes*, then ſome Boy or Raskal reads a piece of the Prophets; in the middle of the Synagogue is a round place vaulted over, ſupported by pillars: therein ſometimes one of their Doctors walks up and down, and in *Portugheſe*, exalts the Meſſias, comforts their captivity, and rails at *Chriſt*.

They have a Cupboord made to repreſent the Tabernacle, wherein they lay up the Tables of the Law, which now and then they take forth and kiſs: they ſing many tunes, but frequently that of *Adonia*, which is the ordinary name of *God*; for *Jehovah* they

they mention not but upon high occaſions; at Circumciſion, Boyes are ſet to yall out *David's* Pſalmes ſo loud as dins the Infants cry: the Synagogue is hung round with Glaſs lamps burning: every man at his entrance puts on a linnen Cope, firſt kiſſing it; but elſe they uſe no manner of reverence, or ſign of devotion. I knowing diſcontent apt to diſcloſe ſecrets, got ſtraight acquaintance with one of them, who had a great mind to turn *Turk*; his chief ſcandal was, that he had often ſeen their elders in the midſt of Service fall together by the Ears, and with holy Candle-ſticks, Incenſe-pans, and other conſecrate inſtruments, break one anothers pates. They ſuffer no women to enter the Synagogue, but appoint them a Gallery without; I did impute it to Jealouſy, but they told me it was becauſe Women have not ſo Divine a ſoul as men, and are of a lower creation, made only for the propagation, and pleaſure of man: this Doctrine humbles their Wives below that fierce behavior whereto competition and opinion of equality might embolden them. When they turn *Turk*, which is often, they muſt firſt acknowledge Chriſt ſo far as the *Turk* does, that is, for a great Prophet, and no more: They ſeldom turn *Chriſtians*, becauſe

becauſe of *Images*, and *Swines fleſh*, which they hate worſe then the name of Chriſt: they pretend (but maliciouſly) that thoſe few who we ſee turn in *Italy* are not of them, but *poor Chriſtians* hired from other Cities, to perſonate that part: There is ſcarce any Sect ſo *poor* ſpirited, but will ſome times pretend to a miracle, ſo did they; for all the Voyage they boaſted of an apparition in form of an old man, to this *Gran Signior*, whom he admoniſhed in favour of the *Jews*, and then vaniſhed; but at *Conſtantinople*, where the Scene of the fable lay, I could hear no ſuch thing. If they were all united, I believe there would ſcarce be found any one race of men more numerous; yet that they can never ciment into a temporal Government of their own. I reckon two cauſes, beſide the many diſadvantages in their *Religion*: Firſt, the *Jewiſh* complexion is ſo prodigiouſly timid, as cannot be capable of Arms; for this reaſon they are no where made Souldiers, nor ſlaves, and in acknowledging the valour of *Davids* worthies, ſo different from the Modern *Hebrews*, appears how much a long thraldome may cow poſterity beneath the Spirits of their Anceſtors: The other impediment is their extream

tream corrupt love to private intereſs, which is notorious in the continual cheating, and malice among themſelves; ſo as there would want that juſtice and reſpect to common benefit, without which no civil ſociety can ſtand: Theſe are the chief notes which I gathered in converſing with the *Jews*; Now there remains a word or two of the *Zinganaes*: they are right ſuch as our *Gypſies*: I yield not to thoſe who hold them a peculiar curſed ſtock: ſloath and naſtineſs ſingle them out from other men; ſo as they are the dregs of the people, rather then of ſeveral deſcent: wallowing in the dirt, and Sunne makes them more ſwarthy than others; they abound in all Cities of *Turkey*, but ſteal not like ours, for fear of the cruel ſeverity, they tell fortunes as cheatingly as ours, and enjoy as little; their true uſe is for ſordid offices, as Broom-men, Smiths, Coblers, Tinkers, and the like, whereby the natural *Turk* is reſerved for more noble employments: few of them are circumciſed, none *Chriſtned*: they wear their rags affectedly, but wander not: their habitation is hovels, and poor houſes in the Suburbs: contempt ſecures them, and with that I leave them. By this diſcourſe, it appears, that

that the *Turkiſh* Empire is in effect, divided into two parts, the *Turks*, and other Sects; unto theſe are applyed the two paſſions of man, love, and fear: ſo as the Government is to keep the one ſort ſo as they ſhall not deſire miſchief, and the other not able to affect it: to the *Turks* it is a ſweet Monarchy, maintaining them to command the reſt; to the other Sects it is heavy, holding them diſtracted with faction between themſelves; diſarming, riffling, taking their goods, and children from them; and awing them with as much inſolency as may not quite make them run away; Nevertheleſs the *Gran Signior* hath not the inconvenience of *Tyrants* which is to ſecure themſelves againſt their people by ſtrangers, who are chargable and perfidious; for he without charge, is held up by Plantations of his own people, who in deſcent and intereſs, are linkt with him; neither hath he the uncertainty of a Civil Prince, who much ſubſiſts on fickle popular love; for he reigns by force; and his *Turks* are a number able to make it good; wherefore he ſeems as abſolute as a Tyrant, as happy as a King; and more eſtabliſht then either: yet hath he danger from both parts: love makes apt to grow inſolent, therefore

fore his governing multitudes are that way dangerous.

This hath ſhewed it ſelf in the tumults of the Janizaries, even as deep as the Blood Royal: His danger from the enthralled Sects, is not ſo great; they are too far ſtupified, and diſunited for rebellion; there is more doubt of depopulation; yet to prevent that, when any Province hath been overlayed, he reſtores it with a gentle *Governour*, and ſlack exactions; and the *Timariots* themſelves, that their Farms may be well managed, hold up the Farmers with much care: There are two notable ſignes of this *Empires* ſtrength; one is that moſt neighbouring States pay Tribute or frequent preſents, which is but another name of Tribute: The other is, that although it be generally obſerved, that two or three ſucceſſions of weak Princes are enough to ruine any Monarchy; this *Crown* hath *now* had five weak *Princes* without intervenue of any one active, yet is it in no part demoliſhed: This preſent *Emperor*, though by reaſon of his age, and ſome other diſadvantages, hath not yet put into action, is of Spirit like to equal the braveſt of his predeceſſors: Now as all bodies though never ſo ſtrong are ſubject to blows from

from without, and diſeaſes within; ſo is this *Empire* obnoxious to the *Perſian* abroad, and errours of *Government* at home; One hath hapned of late years, which hath bred pernicious diſorder; that was the mercy of *Achmat*, to his brother *Muſtapha*; whom he ſeeing a *Bookman*, and weak did not deſtroy; this was contrary to the *Othoman* cuſtome; and left a Subject for ambition, and diſguſt, which rather then be without, would make one of wax if it were poſſible; much more dangerous was it to leave one of colourable pretext where there was ſo inſolent a faction as the *Janizaries*: they forthwith ſerved their turne hereof, who elſe had not been provided of a King, and ſo forced to endure *Oſman*, for fear of deſtroying that line, in whoſe defect, they fall under the petit *Tartars*, which they abhor: This gave them occaſion to taſte the Blood Royal, whoſe reverence can never be reſtored, without aboliſhing the Order of *Janizaries*, which hath been the Sword-hand of the *Empire*: If this diſcourſe might ſpeak in a moral way, it would title this Act of *Achmat* a virtue, and a high one; But in ſuch a fierce *Government*, many virtues Noble, and ſafe in our States, are againſt the

the foundation of theirs: Thus have I set down what I noted in the *Turkish* Customs; all instruct, either as errors, or by imitation: Nor is the mind of man a perfect Paradise, unless there be planted in it the Tree of *Knowledge*, both of *Good* and *Evil*.

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*FINIS.*

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